



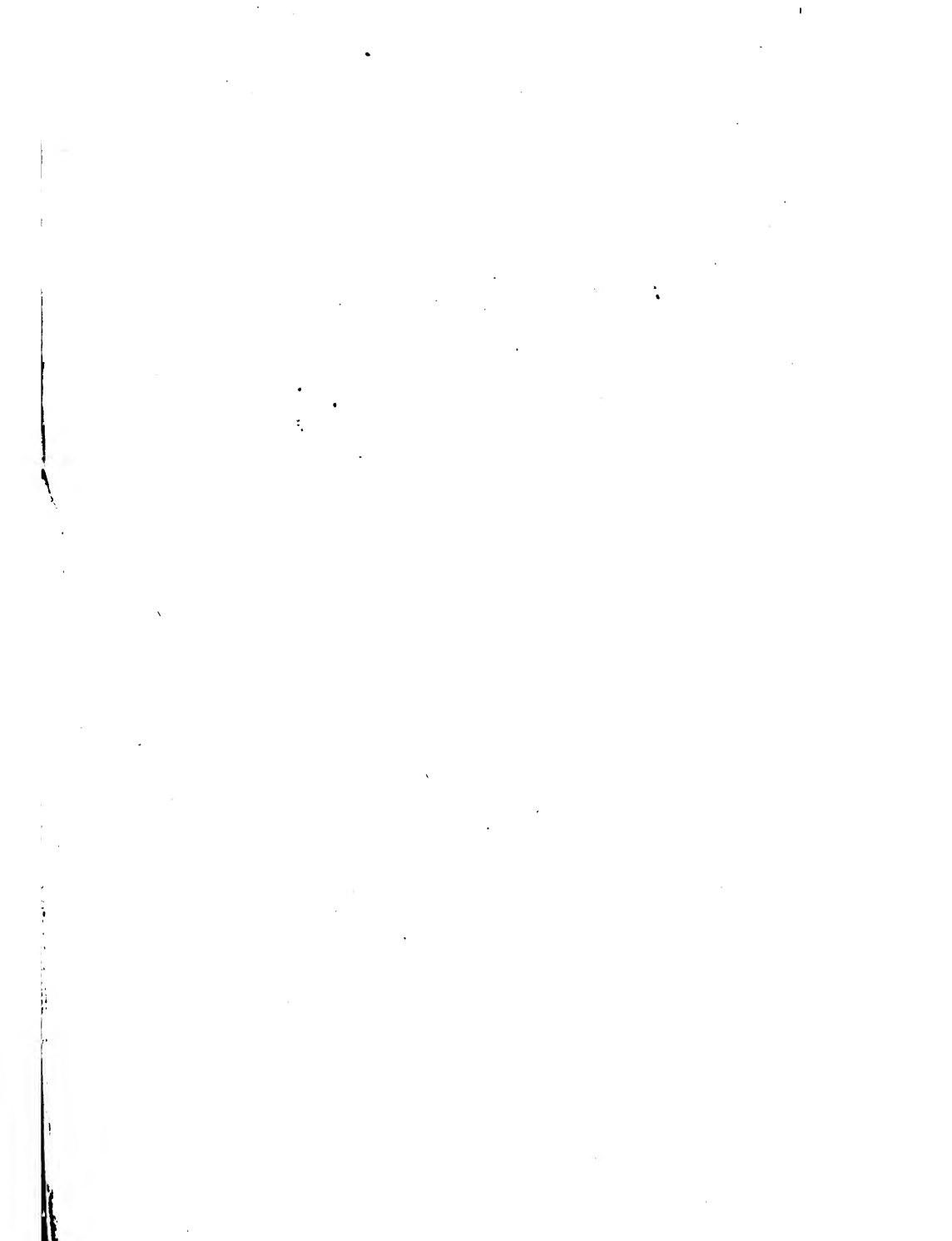
BX7817  
.I6W7

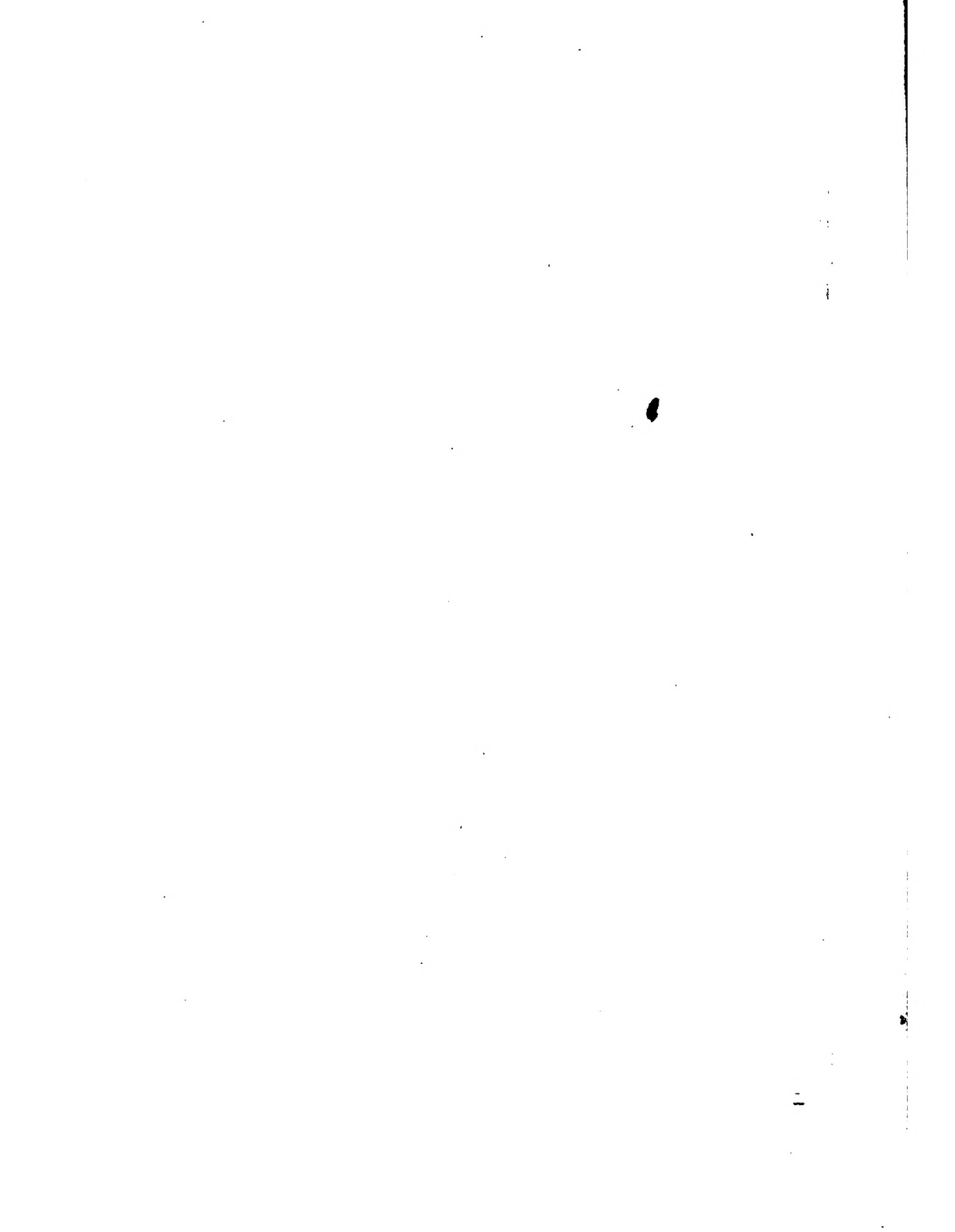
**THE  
INDIANA UNIVERSITY  
LIBRARY**

---

**Presented by**

Dr. Logan Esarey.







**HISTORY**  
*of the*  
**Church of the Brethren**  
*In Indiana*

*By*

**Otho Winger**

*President of Manchester College*  
*Author of "Life of Elder R. H. Miller"*

BRETHREN PUBLISHING HOUSE  
ELGIN, ILLINOIS

1917

To file in Librarian's Office

Do not remove this notice

**139532**

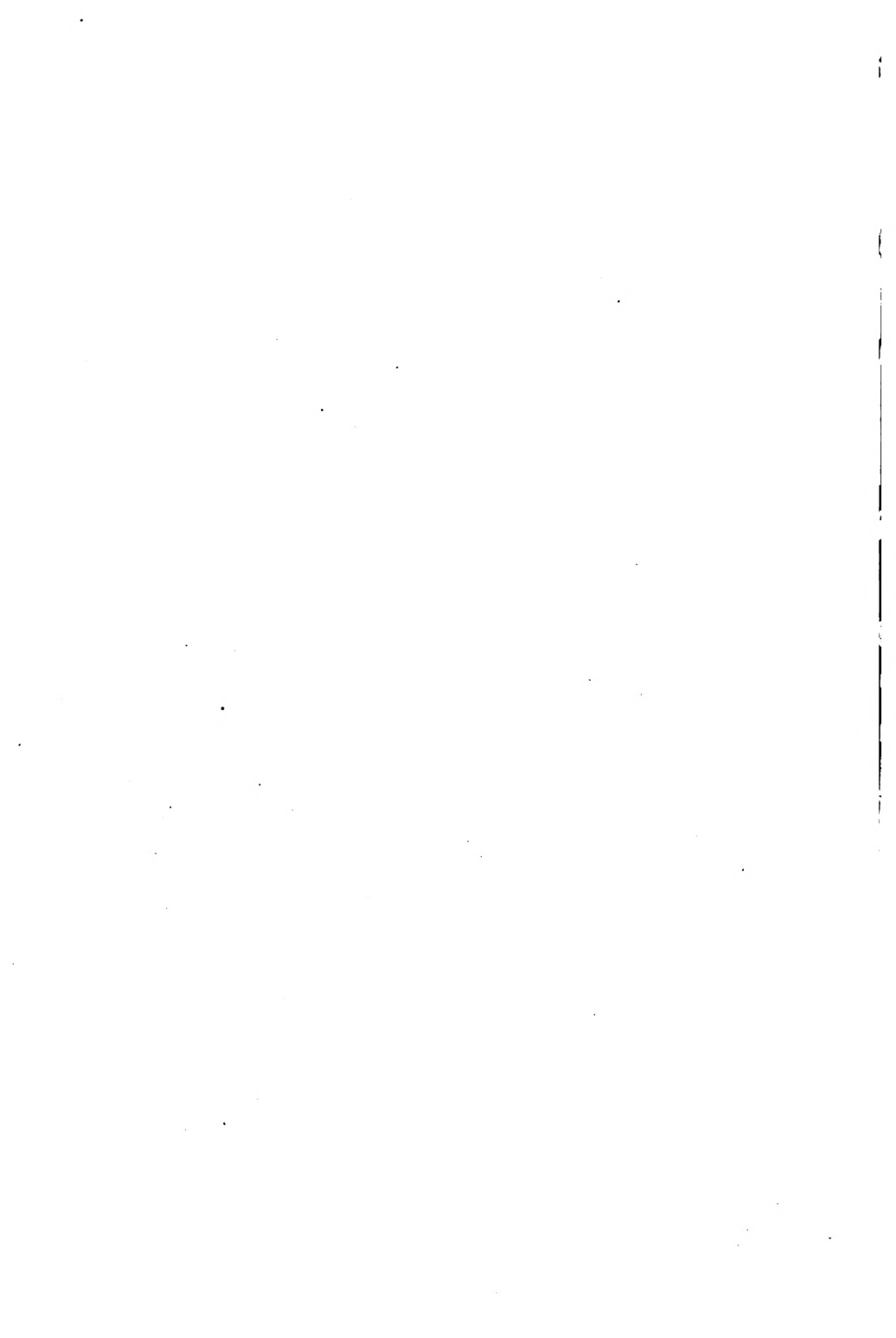
BX 7817  
ICW7  
↑  
6

Copyright, 1917  
By Otho Winger

ATTENTION: AVAILABLE  
VARIABLE



*DEDICATED  
TO MY PARENTS  
JOHN M. and MARY SMITH WINGER  
ON THE FORTIETH ANNIVERSARY OF THEIR WEDDING DAY  
JANUARY 18, 1917*



## Introduction

In the following pages, a history is given of the activities of the Church of the Brethren within the State of Indiana. Accounts of the work of these churches are given, covering a period of more than a century, from 1809 to the present.

Associated with the history of quite a number of congregations are given interesting accounts of the first preaching tours made mostly by ministers from Ohio, when, on account of swamps and dense forests, the modes of travel were limited mostly to going on horseback and afoot. It will be intensely interesting to the reader to observe how faithful these pioneers were in meeting all their appointments and doing their duty. He will also be impressed with the thought that it was through the self-sacrifice and exposure of these venerable men of God that the foundations of the first churches in the territory of our good State were laid.

By this manner of work the State of Indiana became dotted with organizations of the Church of the Brethren. It shows the successive efforts to cover the entire State by organizing State Districts and appointing mission boards to carry on the work. A map of each District of Indiana is given, showing the territory of each congregation and the unoccupied territory. This should reveal not only what has been done, but what remains to be done of the good work so nobly begun by our fathers.

One chapter is devoted to the thirteen General Conferences held in the State, including the only Special General Conference ever held by the Church of the Brethren, and the reasons for holding it. This chapter should be of special interest to the entire Brotherhood.

Another chapter of special interest is that of more than two hundred biographical sketches, many of which are accompanied by halftones, thus giving some idea of the trying

experiences, manner of life, and appearance of many of Indiana's church workers long ago.

The contents of this book are arranged in chapters, in logical order, followed by a copious general index, making reference easy to any part of the volume. This arrangement makes the book of practical use as a work of reference in the investigation of any subject pertaining to the development of the Church of the Brethren in Indiana. It will put the youthful readers in possession of what their worthy ancestors did to bring the church of their choice down to the time of their own lives, and make it much dearer to them.

As to the ability and facilities of the author to bring out this history to the best effect, he has as many qualifications as anyone could have. He was born near the center of the activities of the church of his choice, near Marion, Grant County. From early childhood he was interested in the church of his parents, and gave his heart to the Lord at the early age of ten. As a proof of his continued interest in the work of the church, he was chosen deacon before he was nineteen, and in less than a year was called to the ministry in the old Somerset church. Two years later he was advanced to the second degree and in 1910 was ordained to the eldership.

Educationally we have this: At seventeen he began teaching in the country school, and continued three years. In 1898 he entered Manchester College, and completed the academic and a part of the collegiate course by 1902. He entered Indiana University, from which he graduated in 1905, and two years later received the A. M. degree from the same institution. From 1903 to 1907 he was superintendent of schools at Sweetser and at Hope, Indiana. In 1907 he was employed as a teacher in Manchester College. In the same institution he served as vice-president during the year 1910-1911, and since then as the president. For four years he was a member of the General Educational Board of the Church of the Brethren.

Since 1912 Brother Winger has been a member of the General Mission Board. He has also served on various other committees. He has been twice elected by his District as a member of Standing Committee. He has been placed on a number of programs, both at General and District Confer-

ences, and has always acquitted himself creditably in support of the New Testament teaching as practiced by the church. Each year he gives a number of commencement and baccalaureate addresses. His work in connection with Manchester College has taken him to every part of the State and has afforded him the best opportunities to collect the data for this book.

More than four years have been spent in collecting the data and in writing the work. But this has been done only at odd hours, and at late hours, while he has also been carrying a heavy load of school duties. During this time he has been at work on a post-graduate course, entitling him to the Ph. D. degree, and for the conferment of which this book has been prepared as a thesis. This will insure the reader that the author has done his best. And my prayer is that God's name may be glorified through it.

Hagerstown, Indiana.

L. W. TEETER.





## Preface

This book is the result of more or less intermittent work extending over a period of several years. The study of the labors of our church fathers has always had a charm for me. But the constant daily duties in the school and in the educational interests of our church have prevented my giving to this work the time and thought it should have. However, I have had the opportunity during these years of visiting almost every congregation in the State and talking to many of the older members. The more I learned of our early history, the more I felt that some written record should be made of it.

Some serious difficulties in collecting data of this kind should be realized by the readers. If the work had been done twenty years ago, one could have talked with many of those pioneers who have since closed their earthly career. And as time moves on it more nearly erases from the minds of those living the facts that have not been made a matter of written record. General impressions are readily secured, but definite facts are hard to get. Few diaries were kept by these men and women who labored hard to perform their daily tasks, little thinking of any future record being made. Comparatively few of the early churches kept records of their councils.

It would be impossible for me to make mention of every source of information for the facts herein stated. The list would run into the hundreds. Wherever convenient I have given direct reference. I have tried to secure important statistics concerning all the churches. For some churches this has been quite complete; for other churches it has been quite incomplete. If there is difference in amount of space given to various congregations, it is partly due to the fact that more information could not be secured. However, it is readily understood that some churches should have more space than others. As far as possible I have tried to preserve a proper proportion in the various accounts.

There are a few books of which I have made large use and for which I owe thanks to the authors. The following list includes most of these: "Record of the Faithful," by Howard Miller; "Sketch of the Brethren in Northern Indiana," by Owen Opperman; "Some who Led," by Elders D. L. Miller and Galen B. Royer; "Thirty-three Years of Missions," by Galen B. Royer.

From the various publications of the church I have gleaned most of the exact information. I have searched almost every publication of the church for sixty years. Much credit is due Elder J. H. Moore, who, through his long years of service for *The Gospel Messenger* and "Brethren Family Almanac" has preserved in print much valuable information. A similar service has been done by the editors of *The Missionary Visitor*. These publications are on file at the Brethren Publishing House, Elgin, Ill.

Besides these, the Minutes of our Annual and District Conferences have been quite helpful. Many of the minutes of the local churches have also been searched. Many have filled out blanks for information. Some have gone to considerable trouble to help collect the material. To all these I want to express my thanks, whether personal mention has been made or not; also to those who have written articles on our church history for our church publications. To the following persons my thanks are especially due: Elders L. W. Teeter and W. R. Deeter, who have read the manuscript, and have furnished much information; my wife, who has not only done much mechanical work in preparing the manuscript, but who has made many corrections and offered valuable suggestions.

I desire to thank those who have permitted the use of halftones for the illustrations. Many more illustrations would have been used had the cost of such not been prohibitive. Where the halftones were already made they were made use of. I have attempted to secure pictures of a few of those individuals and churches that would be of interest to the largest number of persons.

Now a word to the readers: I shall not be surprised if you find mistakes and omissions. I have discovered that some, who felt they were absolutely sure of certain facts given,

were mistaken. Our memories cannot be relied upon fully. But we have taken care to get the information just as exact as possible. There was some information we could not secure. In some cases individuals from churches were appealed to several times but failed to respond. Little response was secured from a public appeal in *The Gospel Messenger*. So we have done the best we could with the material at hand. We might have written much more than we did, but doubted whether it would be either edifying or interesting.

We have tried to give you some things concerning the work of the Church of the Brethren in Indiana. We hope it will result not only in larger historical knowledge of the church, but that it will give a larger inspiration to service for the Master.

OTHO WINGER.

North Manchester, Indiana.



## **Contents by Chapters**

	<b>Page</b>
Chapter 1. Early Churches, .....	15
Chapter 2. Congregations, .....	25
Chapter 3. Indiana by Districts, .....	169
Chapter 4. Annual Meetings, .....	205
Chapter 5. Missions, .....	233
Chapter 6. Education, .....	253
Chapter 7. Biographies, .....	305
Chapter 8. Miscellaneous, .....	457
Index and Outline, .....	473



## CHAPTER ONE

### Early Churches

It has been just one century since Indiana was admitted as a State to the Union. Before that event there was very little history. There are few events to record of politics, business, education or religion. Many religious organizations at that time did not have a single congregation in the State. The Church of the Brethren had just one—the Four Mile church in Union County.

This, then, may be considered the mother congregation of the State. It was a frontier post of the Church of the Brethren. There were few members west of this point in the whole United States Territory. Indiana, at least, was all her own. But there soon grew up other congregations of the Brethren. Up to 1850, or about that time, there were settlements made and churches organized more or less independent of one another. Not until then was there anything like recognized boundary lines between congregations. Then as these first churches, or mother congregations, as we may call them, became larger in numbers, they began to divide and establish lines. Thus from a few churches have come the 125 organizations in the State. The following is a list of what we have considered the main mother churches, including the dates of their respective organizations and the counties included in their territory:

Four Mile in Union and Wayne Counties, 1809; Nettle Creek, in Wayne and Henry Counties, 1820; Racoon, now Ladoga, 1826, in Montgomery and Putnam; North Fork, now Pymont, 1829, in Carroll, Clinton and Tippecanoe; Bachelor Run, 1830, in Carroll, Howard, Cass and White; Elkhart, now West Goshen, 1830, in Elkhart; Portage, 1831, in St. Joseph; Mexico, 1838, in Miami, Fulton and Wabash; Eel River and Manchester, 1838, in Wabash and Kosciusko;

Turkey Creek, 1838, in Elkhart and Kosciusko; Mississinewa, 1841, in Delaware; Salimony, in 1845, in Huntington and Wells; South Bend, 1846, in St. Joseph and Elkhart; Yellow River, 1848, in Marshall and Kosciusko; Somerset, 1848, in Wabash, Miami and Grant; Rock Run, 1850, in Elkhart and Lagrange; Clear Creek and Sugar Creek, 1850, in Huntington and Whitley; Stony Creek, 1850, in Hamilton and Madison; Blue River, 1852, in Noble and Whitley; Cedar Creek, 1853, in Allen, Noble and Dekalb; Pine Creek, 1854, in St. Joseph and Marshall; White, 1858, in Montgomery, Clinton and Tippecanoe; Walnut Level, 1867, in Wells, Adams and Jay.

While this list may not be an exact one, it is approximately so. From these two dozen centers have developed the present congregational list in Indiana. A brief history of these churches, as well as of that of their children, is to be found in the following pages.

All of these early churches had many experiences in their history that are common. Most of the pioneer settlers came from Ohio, Montgomery County furnishing a large part of them. But Miami, Darke, Stark, Columbiana and Allen, already centers of established churches, contributed a goodly number. In some sections the settlers came direct from Virginia or Pennsylvania. Most all of them could tell the story of their long and tiresome journey through the forest roads, often through swamps and mire, before their destination was reached. When the entire family was brought, they generally rode in a large wagon, sometimes drawn by ox teams. Occasionally the journey was taken on foot or horseback. Frequently some member of the family or a friend had made the trip and the destination was already determined.

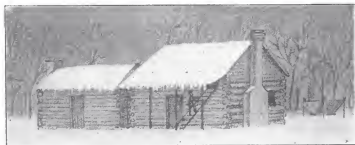
After arriving at what was to be their new home their first work was to build a cabin. If they came in the spring, this was often hastily provided, leaving its completion till later in the season, while the present time was used to clear a little ground and get the first crop planted.

When they came the red men were still in the land. But seldom did they have anything to fear from them. Either they had been cowed into submission by previous defeats, or they respected the simple, God-fearing people, who were lo-



cating among them. Often these children of the forest became true and helpful friends of these pioneers. More to be dreaded than these were the wild animals. The wolf, the bear and the panther were not unknown and had to be exterminated.

Most of these settlers were very poor when they arrived. Many remained poor for years. Corn would bring only fifteen to twenty cents a bushel after the farmer had hauled it to the nearest market, perhaps twenty miles distant. Seventy-five cents a day was considered a good price for labor. Fortunately these men and women knew how to produce the most necessary articles at home, and so needed but little currency. Some things, however, they had to buy and these generally were expensive. Salt sold for fifteen dollars a barrel and sometimes more.



Home of Elder Abraham Moss in 1835

The homes of these sturdy pioneers usually were humble ones. Often one capacious room sufficed for a large family. But generally there was a loft to the cabin which formed the sleeping quarters for the young men and women. This loft sometimes had to be reached by an outside ladder, which was pulled in by the last one to retire. In these lofts meetings occasionally were held, and here some very important movements were started. The two-room house was at first a luxury that only the few enjoyed. The larger homes were central places for meeting. And as the buildings grew more commodious some thoughtful brethren began to arrange so that two rooms could be thrown together in one to hold many people.

The early days were full of toil and hardships. The ground had to be cleared and the swamps drained. Clearing, with its grubbing and log rolling, is heavy work, and many were the lame backs as a result. Ditching was even more severe, for in the swamps were the germs of ague, rheumatism and fever. Raising crops under these conditions was hard work. Only exhausting, unremitting toil was able to accomplish it. All honor and respect should be given by younger men and women for the self-sacrificing labors of our fathers and mothers.

Yes, the mothers deserve just as much credit. Their work was just as arduous. Ofttimes did we find the mother in the field assisting the father. Then there was the home to care for with its many duties. Here attention was not given to fine parlors and wardrobes, but to a large family of children, those who were to be the future citizens of America. Families of ten and twelve children were common, while larger ones were frequently found. These sturdy mothers bore and reared these children amidst many cares and duties. By the help of those old enough she cared for the garden, raised the poultry, milked the cows, pulled, broke and hackled the flax from which the linen fiber was secured, cared for the sheep, sheared the wool, and with her own hands spun the yarn and wove the cloth that made the clothing for the entire family. And in addition to all these things they had time for their religion and were often the noble teachers of God's Word to those who later became the leaders in the church. Many a pillar in the church today looks back to such a father and mother as the ones who blessed their lives by leading them in the ways of God.

One of these early settlers, Elder Jacob Studebaker, of Goshen, has given in a few interesting verses some of the experiences of these early days:

## THE EARLY SETTLERS IN THE WEST

Nine and thirty years are past,  
Since we did undertake the task,  
For of moving to the West;  
Hoping that it would be best.

But the trials we did meet  
Were found out by a slow speed;  
Eighteen days upon the road,  
In the marsh and in the mud.

But at length we reached the land,  
Where we then put up a camp,  
On the Elkhart River shore,  
There to stay and leave no more.

Then we found the red men here,  
Which did almost make us fear;  
But we found them good and kind,  
As the friends we left behind.

Then a plow we did start,  
With good courage and good heart;  
And a thousand furrows broke,  
With the oxen and the yoke.

We at last got out of salt,  
Which we thought was a great fault;  
But not quite so hard a tread,  
As when we all got out of bread.

But this was not the hardest yet;  
At last we all but one got sick;  
And with the ague we did shake,  
Which was enough to make one quake.

But here we were in a wild woods,  
Without a doctor and no goods;  
But yet we did not wish to leave,  
In hopes we all could get relief.

But at last we all got well,  
Is the best that we can tell;  
So we're all contented here,  
Till we must go and leave this sphere.

“ Previous to 1850 the preaching was all done in private houses or barns. People would come for miles to attend these services, either on foot or on horseback or in a two-horse wagon. In the latter case the company usually consisted of the entire family and such neighbors who had no conveyance of their own. Thus a missionary spirit was started, which in recent years has grown to much greater proportions. Arrived at the place of meeting, the services would be opened by singing and prayer; then some brother would preach, and after preaching, other ministers, if present, and sometimes deacons, who always sat on a bench either immediately before or behind the preachers, would exhort. Services would then be closed by singing and prayer; after which dinner was served at the expense of the brother at whose house the meeting was held, and several hours were spent in social intercourse before returning home.

“ We may look at these quaint meetings with some degree of curiosity, but to this plain, simple people they were hailed with delight, and were a source of great enjoyment. When we remember that there was not much literature circulating among them at this time, and that they had but little intercourse with each other, we can readily see the benefits to be derived from the meal and after-visit. It caused them to become better acquainted with each other, and sociability and brotherly love were encouraged. They became more united in their efforts and a social equality was established. In like manner were the love feasts held. The barn of some brother who lived near the center of the District was usually chosen for this purpose. Some brother who could afford it often considered it a privilege to give a young beef for this purpose. The sisters furnished the bread; none but the best was thought fit for this service. The communion bread was prepared by the elder's wife, assisted by others.”

To this vivid account, given by Owen Opperman, this may be added: All opening and closing prayers were generally offered by two brethren; the first one led and the second closed with the Lord's prayer. Because hymn books were few and some not able to read, hymns were “lined out,” the minister reading two lines at a time, while another preacher or deacon would “set the tune.” All songs were sung to tune

of one or another of a few well-known meters. Many of the hymns and tunes made a solemn and sad impression, which was somewhat in accord with the hardships of frontier life.

There were brave souls in those days among the ministry. Not merely as a matter of preserving a testimony of one of these pioneers, but to give younger ministers of today some idea of the hardships of some of those who planted these churches, we present the following account from the autobiography of Elder Samuel Murray:

“I will now narrate a few facts from the very many of my first work in the ministry in Indiana. I soon had a circuit of about thirty miles square. The country was new, much more wild and uncleared land than cleared. The woods were very thick with brush and undergrowth; many places the roads were very bad; many of the roads had only a part of the undergrowth hacked out. Our traveling all had to be done afoot or on horseback; if we would have had buggies we could not have used them. I had seven different points to preach at. Very often our road or trails went through places that in the spring of the year were not safe to go through; then we had to go around through the brushy, thick woods. I often had my hat brushed off of my head and nearly filled with snow. Of course I had to get off in the snow to get it, then get on my horse and go on, thanking the Lord it was no worse. I well remember one Sunday morning I started for an appointment some eight miles distant. I soon got to a large pond with a thin plate of ice on it. I knew it was not safe to venture in with a horse, so I had to go around through the woods; did not go far till I had my hat brushed off again. Of course I got off and got it again. The brush was full of snow. I often had to put my head down as far as I could and hold my hat with one hand; in this condition I crossed my path, a deep snow being on the ground, and the sky full of dark clouds. I got lost and could not tell where I was. I kept straight on and finally came to a very high fence around a small field. I noticed a cabin at the other side of the field; I got off in the snow, laid down the fence, got the horse over, then put it up; got on my good horse and rode across the field, then had another fence to lay down and put up. I got on my horse and rode up to the cabin and called. The wife

came to the door. I said, 'Can you tell me the road to the Baptist meetinghouse?' She said, 'Back there.' I looked around. I then discovered that I had not got very far from home. I was now on a better road. I knew that road would take me to Deer Creek. I went on; presently the sun came out, which made it more cheerful.

"I then soon struck through the woods, hoping to strike my path, and did. I took my path again and finally got to a creek which I had to cross. It was so high I could not possibly ford it. I went down the creek to the first house and found the mother of the family at home. I asked where the men were. She said, 'They are over at the churchhouse.' I asked how they got over. She said there was a high foot-log; if I thought I could walk it, I could put my horse in the stable and go over. I did so, and when I got over I found the house pretty well filled with attentive hearers. After preaching we again crossed over the high foot-log. When we got to the house the good mother had a good dinner of corn bread and bacon, etc. After eating a big dinner I went home, feeling well paid for my very toilsome and dangerous trip. I felt very thankful to the good Lord that brought me safe to my home where I could rest my body and I felt happy in the Lord that I did my duty.

"One afternoon I started for my appointment ten miles away; it was a very stormy afternoon. My wife and children did not want me to go. They thought it too dangerous to be out. I never did disappoint the people when I had an appointment, except in case of sickness or death; nothing else would keep me from filling my appointments. So I went on my way, the wind blowing very fiercely, causing timbers to crack and fall. I finally got to the place where the road was not cleared out, only the brush and small timber cut out; the large timber in and along the side of the road was deadened. I saw that the timber was occasionally falling. I halted a few minutes. The woods were very thick and brushy. I was now over halfway through on my way; I could not think of turning back and disappointing the people. So I looked up to God, and prayed for aid and I soon felt perfectly safe and secure from all harm. I knew he would take me through. I moved on while the timber was falling before me and behind me, but

the Lord took me through unhurt and I went on rejoicing unharmed to my appointment. The meeting was in Brother Enstine's cabin house, all in one room, stoves, beds and furniture all in the same room. Of course beds were used for seats. Small children were piled on the beds for both morning and evening meeting on Sunday. So we had two good meetings. Friendly reader, do you ask if I enjoyed these meetings? I answer, 'Yes, indeed!' I sometimes wish we could have such glorious, happy meetings as we had in those times. People did not think of style and fashion. Nowadays the preacher tries to put on style in his preaching. The next day on my way home when I came to this fallen timber I halted and looked. The road was covered with timber; no one would have thought that anything could have passed through alive while the timber was falling. I could not pass through. I had to circle around through the woods. I want to say here that I, in my lifetime, have experienced more than once that God is a prayer-hearing and a prayer-answering God."





## CHAPTER TWO

### **Congregations**

#### **ANDERSON**

The city of Anderson formerly was in the territory of the Lower Fall Creek church. A few members began to locate here about 1890. Among these were William Simons, John Childs, S. A. Emswiler, Joseph Saunders and their wives. Henry Longanecker and George Stump did some of the first preaching. Sister Ella Raffensberger Webster was located here as a mission worker for a while. A house was built in 1893. In 1896 the congregation was organized, with John Wellington presiding elder.

The appointments at first were filled by ministers from out of town. Frederick Fessler, of Lower Fall Creek, often preached here. J. S. Alldredge moved in from the Killbuck church. Joseph Holder and J. F. Neher lived here for a while. The church has called to the ministry F. E. Hay, A. B. Roof, Henry Sink and D. W. Bowman. The following deacons have served the church: John Childs, Joseph Simons, W. D. Hoover, A. B. Roof, Henry Sink, Levi Wise, S. S. Wimmer, Charles E. Johnsonbough and L. R. Myers. Presiding elders, in order of service, have been John Wellington, Moses Smeltzer, D. F. Hoover and D. W. Bowman.

The house that was built in 1893 was remodeled in 1911, and again in 1915. It is located at 2127 McKinley Street, in the south part of the city. The church has grown rapidly of late years. Fifty-four members have been added in three years. There is a live Sunday-school and a splendid missionary interest. The members are showing here what the members of the Church of the Brethren can do in a city where they are true to the church and work together for the welfare of one another.

## ANDREWS

As early as 1838 there was some preaching, in the vicinity of what is now Andrews, by Elder William Moss, of Mexico. There probably were other meetings, of which we have no account, but there was no resident minister until Joseph Leedy came in 1853. He did his first preaching in his own log cabin, and later in his large barn. When the schoolhouse was built in Antioch, as Andrews was first named, meetings were held here. Elder John Leedy, a brother of Joseph, came from Ohio and assisted in the work. Members were added to the church both by immigration and by baptism.

In 1855 the scattered members were organized into the Antioch church. Joseph Leedy and John Leedy were ministers and elders. Elder John Bowman spent the last years of his life in this congregation. Elder Samuel Murray lived in this church a few years. Some of the first deacons elected were Joseph Zook, George Shroyer, Thomas Baily and William Bruss. Later deacons were John Crull, Sam Mater, George Rinker, J. H. Barker, A. B. Miller, Isaac Bowles, M. L. Zook and John Mater. Ministers elected before 1881 were Daniel Hinley, Abraham Leedy, Michael Minnich, O. C. Ellis, J. W. Southwood, Jesse Calvert, Steve Minnich and Joseph Lair. The last two named afterwards left the church altogether. Jesse Calvert later went with the Progressives, while J. W. Southwood went with the Old Order Brethren. Of these officials only O. C. Ellis and J. W. Southwood are living in 1917.

In 1860 the Brethren built a large house of worship in the village. A few things are rather remarkable about this house. It was not usual for the Brethren to build a house in town in those days. It was quite unusual for a Brethren meetinghouse to have a bell on it, as this one did. The house is still standing and is being used. In this house was held the meeting of the representatives of churches from all the State in 1866, when Indiana was divided into Districts.

The Antioch church was strong in members and work. It was seriously considered to start a Brethren college at this place. When the membership grew toward the south, a second house of worship was erected at Dora, seven miles south-

west of Andrews. There were 110 members in 1881. Then there came trouble and division and many left the church. Elder John Leedy died January 31, 1881; Abraham Leedy died June 28, 1898; Joseph Leedy died January 13, 1903. There were no active young members to take their places and the work suffered seriously.

Elder Noah Fisher was pastor and elder of this church for a number of years. The church is now in control of the Mission Board of Middle Indiana, which has placed there the faithful and efficient shepherd and pastor, Elder Ira E. Long. One of his helpers in the deacon's office is John Leedy, son of Elder Joseph Leedy. With proper labor and patience it is hoped that the church will regain her strength and prestige of a generation ago.

Brother Long moved to Indiana from Mansfield, Ohio, where he had been pastor a few years. In Northwestern Ohio he was one of the most active of the young elders. He shows the same zeal and activity in his new field of labor. He takes much interest in local affairs and is at present a member of the school board of Andrews.

### ARCADIA

The Arcadia congregation formerly was a part of the Stony Creek, now Noblesville, church. It was organized in 1856 with fifty members. Among the first members were the following men and their wives: Elders Elias Caylor and William Pearse; Joseph McCarty, minister; David Bright, Peter Eller, Jos. Kinder, Samuel Miller and George Cornelius, deacons; John Smeltzer, Daniel Whetstone, Jacob Eiler and Samuel Martin. The congregation was at first called Cicero, from a little town located in the center of the membership, but later, when the church was built close to Arcadia and the membership centered more there, the name was changed.

Since the organization, the church has called to the ministry Newton Perry, George Bowser, J. H. Hill, Elias Smeltzer and Walter Mosbaugh. The last three are the present ministers, together with G. F. Wagoner, son-in-law of Elder J. H. Hill. Brother Wagoner was ordained in 1916. He is acting as township superintendent of schools. The deacons

at present are John Eller, Daniel Smeltzer, William Ellis, Vint Barnhizer, Clarence Mosbaugh and Henry Martin.

The first house was built in 1866. This was remodeled in 1908. It stands just at the east edge of Arcadia and overlooks a beautiful cemetery, where many of the brethren and sisters of former years now rest.

Elder Elias Smeltzer has been presiding elder of this church for fifteen years, except for one year when he traveled in Europe and another in California. He was the first superintendent of the Sunday-school when it was organized, March 4, 1893. He has also had charge of the churches at Bethany and Windfall. He has done work in the southern Indiana Mission field. His wife was Martha J. Kreider, a representative of one of the pioneer families here.

### BACHELOR RUN

The beginning of this congregation really was that of the Lower Deer Creek organization; for the first settlers here were in what is now Lower Deer Creek territory. At the same time another organization on the North Fork of the Wild Cat was being built up.

Samuel Wise, a deacon, and Peter Eyman, a minister in the second degree, settled on Deer Creek, near where the town of Camden now stands. This was in 1828, only four years after the first permanent white settler came to Carroll County. In 1829 Peter Replogle, of Deer Creek Swamps, was chosen minister. There is no account of the exact date of the organization, but it was likely in 1830. For in that year, an old record says, Elder Jacob Brower and Brother Garber, of Ohio, came to the Wild Cat territory and held an election. It seems altogether likely that at this time Bachelor Run, or Deer Creek, as it was then called, was organized and Peter Eyman was ordained elder.

In 1834 Elder John Myer moved on Bachelor Run, near where the town of Flora now stands. John Flora was elected deacon in 1834. Soon after this, trouble started between Peter Eyman and Peter Replogle. The result was a division of the territory in 1838. The dividing line was somewhat irregular at first to accommodate some who wanted to be on one side

or the other. Peter Replogle was in the part now known as Deer Creek, while Peter Eyman and John Myer were on the Bachelor Run side. The latter territory took in most of Carroll County and extended west and northwest into White County and east into Howard County.

The official body was increased both by elections and by others moving in. George Patton was elected minister and Isaac Eikenberry and John Trent elected deacons in 1841; Isaac Eikenberry and Philip Moss were elected to the ministry in 1842; Elder John Hart moved in in 1844; Hiel Hamilton moved in in 1846 and about this time David Fisher was elected in the northwest part of the District.

The trouble that began between Peter Eyman and Peter Replogle continued to increase. Each had some followers. To add to the feeling, Elder Eyman began to advocate some views not in harmony with the general practices of the church. For this reason a special Annual Meeting—the first General Conference held in Indiana—was held near Delphi in the fall of 1848. This Conference counseled forbearance with these brethren, but also advised them to line up in harmony with the work of the church. They later seemed unwilling to do this, and Peter Eyman, George Patton and others were disowned at a church meeting held in the barn of John Flora. A number who went off soon came back.

In 1852 the Howard County members were organized into a separate body. In 1854 the first church building was erected in the southeast part of Flora. Philip Moss moved out in 1855. 1856 was an eventful year. John Hart died at the age of 84, having been a member forty years. Isaac Eikenberry was ordained elder, and later took charge of the church. Joseph Eikenberry and Jacob Flora were elected ministers; Solomon Furry and John Snoeberger, deacons; and a second church building was erected five miles southeast of the first on the Little Bachelor Run Creek.

1858, Annual Conference held here.

1861, Christian Lesh elected minister.

1862, Abraham Flora was elected minister.

1863, Elder John Myer died.

1865, Monticello church organized out of the western part of this territory.

1868, First series of meetings by George W. Cripe.

1873, Christian Eikenberry and Henry Shively, deacons.

1879, Sanford Seawright, Baltzer Gordon, and Abraham Flora, elected ministers; Abraham Brubaker, Henry Landis, John Kingery, and Jonas Flora, deacons.

1880, Christian Lesh was ordained elder.

In 1880 Bachelor Run was one of the strongest congregations in the State. Its membership numbered 350, with a strong official body. Then came the division. Many took a stand for the Miami Resolutions of the Old Order Brethren. As a result the church disowned 126 members in 1881. This included the ministers, Abraham Flora, Abraham J. Flora, Jacob Flora, and Deacons Christian Eikenberry, John Kingery and Jonas Flora. The next year Sanford Seawright and Baltzer Gordon went to the Progressives, taking a few members with them. Though the loss was heavy, yet the church was still strong and soon regained her former strength.

In 1882 the country house was rebuilt and two years later the Flora house also was rebuilt, and put in good condition. In 1883 Elder Christian Lesh died. David Niccum was elected minister and Richard Callane deacon. Henry Landis and Riley Montgomery were called to the ministry. The same year Elder Hiel Hamilton moved into the congregation and the following year Elder Abner Bowers came. Both of these men were now aged and retired.

In 1885 a remarkable series of meetings was held here by I. J. Rosenberger, assisted by Brother Niccum. The meeting commenced on the evening of November 20 with fair interest. In one week converts began to come forward. Up to December 9 there were forty conversions. A farewell sermon was preached to a crowded house. At the close nine came forward; the next day twelve were baptized. The meetings then continued for five weeks and closed with a joyful love feast in the large, newly-built house at Flora. There were eighty-three baptized and seven restored. Among these were many heads of families; also two preachers—one from the Methodist church and one from the Progressives. This meeting was one of the largest ever held in the Brotherhood up to this time.



**Flora Church**

1885, Isaac Myers and Joseph Clingenpeel were elected deacons.

1887, David Niccum ordained.

1888, Elder Abner Bowers died. The same year John Lesh moved into this territory, but later was relieved of the ministry at his request. Elder Isaac Eikenberry died November 14, 1889, at the age of 84. He was a native of Franklin County, Virginia, but had moved to Preble County, Ohio, when quite young. After his marriage to Sarah Melon he moved to Carroll County. Here he was called to the ministry in 1842 and ordained in 1856. He served the church in the ministry nearly fifty years. His wife lived to be 98 years old.

1893, Elder John Shively moved in, and died two years later.

1895, Elder David Niccum moved to North Dakota.

1897, Gilbert Stinebaugh and Riley Flora were elected to the ministry. The former moved to Lower Deer Creek.

From 1896 to 1901 Elder Solomon Blickenstaff had charge of the church. He moved here in 1898 and died in 1903. In

1897 A. G. Crosswhite, a minister in the second degree from Southern Ohio, was called here as pastor. He and Henry Landis were ordained in 1899. Elder Crosswhite had oversight of the church from 1901 to 1912. When he moved to Roaring Spring, Pennsylvania, Elder I. C. Snavelly was called to the pastorate and continued in charge until January 1, 1917.

In 1911 the church territory was divided: that to the southeast of Flora taking the old name of Bachelor Run, while the remainder is known as Flora. For a while Boyd Bechtelheimer (1910-1913), and later Elmer Phipps, preached for the



A Sunday-school Class at Flora Taught by J. L. Cunningham

country church. The former moved to Upper Deer Creek and the latter to Plevna. Elder Benjamin Wray lives here. Elder Ira Kreider has lately moved here from Ogans Creek. The present deacons are Charles Sink, Charles Myer, Fred Myer, Clarence Wolfe and Otis Clingenpeel. The church has a membership of 118.

The Flora congregation has a membership of 250. These are the ministers residing here: Henry Landis, William Burns, Riley Montgomery and Walter Replogle. Their deacons are Joseph Clingenpeel, Richard Callane, David Brower, David Eikenberry, Martin Huff, William Eikenberry, William Metz-



ger, Moses Wagoner, Jacob Kingery, Elmer Metzger, Ervin Brim, William Eckerle, Samuel Welta, Leslie Housenback, Jerome Shigley.

The first Sunday-school was started in 1866. Brother John Roland was superintendent; Henry Landis was assistant. The present superintendent is E. C. Metzger. There is an enrollment of 275, with an average attendance of 225.

Sister Catherine Neher, a daughter of Joseph Neher, deceased minister of Middlefork, has been an earnest worker here for years. She has also been District Sunday-school secretary for Middle Indiana.

J. L. Cunningham, widely known as Annual Meeting secretary and trustee of Manchester College, lives here.

The material for this sketch was largely furnished by S. W. Humberd, of Flora.

### BAUGO

The Baugo congregation includes the western part of Elkhart County and the eastern part of St. Joseph County. It formerly was a part of the St. Joseph congregation. There was a considerable body of members here when the church was organized in 1868. Joel Metzler was the first resident minister.

In 1870 John Metzler was called to the ministry and ordained January 20, 1883. Since then the church has called to the ministry: H. M. Schwalm, 1882, ordained in 1900; Peter Huffman, 1891, now of the Osceola District; E. J. Swartz, 1898, now of Elkhart City; Eli Heestand, 1899, now of Plymouth; Christian Metzler, 1901, ordained 1908; V. F. Schwalm, 1908, now at North Manchester. Joseph Sala lived here for a while, but is now located at Bremen. Harvey Bowers moved here from North Liberty. He united with the Eagle Creek church, Ohio. He was called to the ministry in the North Liberty church. He has been a school-teacher for years.

The first churchhouse was built in 1878, four miles northwest of Wakarusa. Later a house was built in Osceola, in the north part of the District, and a congregation organized there. In 1895 a house was built in Wakarusa, where members began to locate. This led to another congregation in

1915, the membership of 150 being equally divided between the two houses. H. M. Schwalm has charge of Baugo; Christian Metzler of Wakarusa. February 17, 1916, T. G. Weaver was chosen minister in Wakarusa. The first Sunday-school in Baugo was organized in 1895 with Christian Metzler superintendent.

The deacons of the Baugo church are Eli Wenger, David Holmes, John Huber, George Coconower, Delbert Markham and Elmer Eby. The deacons at Wakarusa are Edward Nusbbaum, Eli Wise and Charles Pletcher.

The Osceola church was organized from Baugo territory in 1895. Joel Shively and Peter Huffman were first ministers here. Later William Shideler and Bert Pontius were elected. There were fifty-six members in 1916. John Cocanower, William Frederick and Oliver Rogers are the deacons. The churchhouse is one-half mile east of Osceola.

### BEAVER CREEK

Early in the sixties some Brethren families from Ohio settled in Pulaski County, west of Winamac. A church was organized, with Abraham Miller, minister. Later Daniel Freeman, a minister from Ohio, moved in. He was ordained in 1873 by John Knisly and David Rupel. There was no house of worship and the work did not grow much.

About this time the Monticello brethren began preaching on Beaver Creek, twelve miles southwest of Winamac. The work grew. A house was built in 1889. The members near Winamac were united with these under the name of Beaver Creek. Elder Daniel Freeman did most of the preaching. Jeremiah Hahn was elected, but never was active, being hindered by partial paralysis of his voice.

For two years Elder George Deardorf was located here, assisted by his father, Isaac Deardorf, who was ordained in 1915. Ellis H. Wagoner now lives here, preaching every two weeks. S. B. White, Rudolph Kever and Milo Grafton are deacons. There is a membership of fifty.

It is due that a few words be spoken concerning S. B. White and family. For years their home has been a beacon light in this church. When ministers came every two or four weeks, Brother White would generally meet them at Win-

amac or Monticello, twelve or sixteen miles distant. With sixty miles driving for each meeting, the distance would amount to thousands of miles during his time of service. Here at their home the ministers regularly find a welcome and hospitable reception. Their three children are members of the church.

### BEAVERDAM

This congregation, though not now in existence, deserves a little attention. It was organized about 1856, out of the northern part of Squirrel Creek territory. David Bechtelheimer, who had been called to the ministry in 1849, was ordained in 1856 and placed in charge of the church. Associated with him were Samuel Eiler and Noah Heeter. Later Emanuel Leckrone and Samuel Burkett were elected ministers here. James Warren, Rudolph Hire, Frank Hammond and Adam Worley were among the early deacons. A church-house was built in 1875, six miles west and one mile south of Claypool. The church grew in membership until it numbered 140 in 1881. When the division came, it struck this church hard. Many went with the Progressives, including Noah Heeter and some of the leading members.

After the division the church had a long struggle, but in general was on the decline. Elder Samuel Leckrone, of the Eel River congregation, had presiding charge for twenty years. During these years Samuel Burkett was ordained in 1898, and died in 1904, after a service of twenty-five years. I. E. Warren, son of Deacon James Warren, was elected in 1894 and advanced in 1898. He later moved to Roann, where he was ordained and where he now resides. John Kline was elected here in March, 1901. For some years he was the only minister. He now resides at Pleasant Dale.

The Mission Board of Middle Indiana had charge of the work for some time and located Elder J. G. Stinebaugh here for two years. The old house having become unfit for use, another was bought and regular services held. The work, however, was not encouraging, and the church was disorganized in 1913.

### BEECH GROVE

Beech Grove formerly was the eastern part of the Stony Creek congregation. It was organized in 1878 with fifty

members. Enoch Fry was the only minister at that time. Elias and John H. Caylor had been the main witnesses here for the Brethren.

Through the preaching of Elder John H. Caylor, David R. Richards was baptized in 1872. He was soon chosen deacon. In 1881 he was elected to the ministry and ordained in 1893. The same day he received the oversight of the Beech Grove church, and remained its faithful shepherd for seventeen years. He was a zealous supporter of Sunday-schools and prayer meeting. He also spent much time on the mission field of Southern Indiana.

In 1902 Edward O. Norris, a son-in-law of Elder Richards, was called to the ministry. He was ordained November 4, 1906. Since then he has been an active leader both in his home district and in Southern Indiana. He has been an officer of District Meeting three times. He represented Southern Indiana on the Standing Committee at the Seattle Conference, and has been chosen a member of the 1917 Conference. He is also a member of the District Mission Board.

The southern part of this District was organized into a separate body known as Sugar Creek. They had a house of worship south of Fortville. But opposition was strong. The work did not prosper, and the membership again became a part of Beech Grove.

Other ministers of the Beech Grove congregation have been as follows: J. Swoveland, Harvey Haskell, John McCarty, J. M. Shepherd and Jonathan Greenhalgh. The latter is now a worker in the mission field near Shoals. Some of the deacons have been N. E. Stinson, Chas. Schuyler, James Laudig, William Stinson, Alfred Spall, Alva Pettigrew, Jonas Michael, George Shull, William Beaver. The Beech Grove church has grown rapidly of late years. It now has a membership of about 150. They have a good house of worship, four miles north of Fortville.

### **BETHANY (Solomon's Creek)**

The Solomon's Creek congregation, now known as Bethany, formerly was a part of the Turkey Creek congregation. It was organized as a separate church in 1856. Its territory embraced most of Jackson and Benton Townships in the



**Bethany House (Solomon's Creek)**

southern part of Elkhart County, and much of the northeastern part of Kosciusko. The first officials were Frederick P. Loehr and Martin Weybright, ministers; Jacob Arnold, John Weybright, Joel Rush and Levi Wyland, deacons. The first presiding elders were John Leatherman and Henry Neff, Sr. In 1858 Daniel Shively was called to the ministry. He was not ordained until 1878, but had charge of this church much of the time as though he were an elder.

For a few years after its organization meetings were held in barns, schoolhouses and private dwellings. In 1864 the Brethren built one of the largest meetinghouses in northern Indiana. This was during the war, when many of the Brethren were required to pay commutation money to avoid the drafts. This made the securing of funds for the house somewhat difficult, but they bravely raised the money and cleared the church of debt.

In 1864, just before the new house was completed, Martin Weybright was called to his reward. The following year Elder Loehr moved to Michigan. This left Daniel Shively alone in the ministry until June, 1866. George W. Cripe was then chosen, but three years later moved to the Washington congregation. The ministry for a few years was more or less changeable, made so by those who moved in and out. Peter Hammon came in 1866; in 1876, Joseph Hardman; in

1871, George Domer; Jesse Calvert in 1869; Joseph Hartsough in 1871, moved to Union Center in 1876; Davis Younce in 1873; Lewis Muntz was elected in 1868 and A. L. Neff in 1872. Most of these remained only a short while.

In 1870 there was an ingathering of fifty members as a result of two weeks' meeting held by Jesse Calvert.

In 1877 the official board of the church was as follows: Elder, Daniel Shively; ministers, Lewis Muntz, A. L. Neff, Davis Younce; deacons, John Weybright, Daniel Forney, Christian Harshman, John Arnold, David Coy, Elias Cline, John Robinson, Cyrus Lentz, Michael Thresh and J. H. Warstler. All these have since passed away except J. H. Warstler. Since then the following have been called to the ministry: J. H. Warstler, 1878; Hiram Forney, 1883; James Neff, 1895; J. W. Kitson, 1897; A. E. Clem, 1898; Charles Arnold, 1901; Raleigh Neff, 1909; Milo Geyer, 1911, and Ralph Rarick, 1913. Of these Hiram Forney and J. W. Kitson have become active ministers and elders and at present live in Goshen. Daniel Hartsough, D. C. Riggle and John C. Stout have each resided in this territory. The following elders have had charge of the congregation: F. P. Loehr, 1863 to 1865; Daniel Shively, 1868 to 1896; J. H. Warstler, 1896 to 1902; James Neff, 1902 to 1914; Charles Arnold since 1914.

In 1916 the official board of the church was as follows: Presiding elder, Charles Arnold; associate elders, J. H. Warstler, James Neff, William Bussard and A. E. Clem; ministers, Raleigh Neff and Milo Geyer; deacons, Solomon Rodabaugh, Harry Barringer, Abe Morehouse, Burton Neff, Jesse Isenhour, A. E. Whitehead, J. C. Weybright, Harley Weybright, Jesse Metz and A. G. Morehouse.

The congregation has two houses of worship. The large house, erected in 1864, stands one mile east of Arnold's Grove, where the famous Annual Meeting was held in 1882. In the east part of the District, four miles north of Syracuse, is another house where preaching services are held. Recently the congregation raised money to erect a good house in New Paris. When almost completed the framework collapsed, leaving the house a total ruin. It is to be rebuilt. In 1913 the name of the congregation was changed from Solomon's Creek to Bethany. In 1915 the membership numbered 168.

They have three Sunday-schools, with an enrollment of 210. Their missionary offering for 1915 was \$366.62, which places them first in Indiana, save one, in the amount given per capita.

The credit for this sketch is due to Elder J. H. Warstler, who first wrote an account of this church in 1877, and has furnished much of the information for the history since then.

### BETHEL

In 1881 Elder W. R. Deeter moved from Delaware County to Kosciusko County, into the bounds of the Solomon's Creek church. This church at this time included the territory of the southeastern part of Elkhart County and the northeastern part of Kosciusko County. About 100 members lived in the latter county. A house was built in 1879 three miles east of Milford, known as Pleasant View.

With the coming of Elder Deeter as a resident minister there was a movement to divide. This was agreed to, and the new organization, known as Bethel, began March 15, 1884. W. R. Deeter was the only preacher; John Robinson and Cyrus Lentz were deacons. W. B. Neff was soon called to assist in the ministry. There was preaching at a schoolhouse in the Enoch Hoover neighborhood. In 1897 a house, known as New Salem, was built three miles south and two miles east of Milford. This soon became a center for active work and was later to be organized into a separate church.

March 26, 1897, Manly Deeter, son of Elder William R. Deeter, was called to the ministry. December 8, 1898, he was advanced. At the same time William Neff was ordained. March 28, 1901, Manly Deeter was ordained and William Jones was called to the ministry; Jacob and Henry Neff were chosen deacons.

Some of the deacons elected to serve this church were Samuel Ulrey, Samuel Coy, J. B. Neff, T. L. Hammond, G. G. Grady and Melvin Neff.

In 1902 L. M. Neher, a minister from North Manchester, moved to Milford. He at once became interested in the Brethren having services in town. For a while a hall was used. In 1905 a comfortable church was built in the east part of Milford. Members from the country began to settle here more

rapidly. Among them were Elders W. R. Deeter and Manly Deeter. This church by vote of the membership gave Sister Bertha Neher, wife of L. M. Neher, authority to preach.

With these three houses it was considered best to make a division of territory. New Salem was organized in 1910 with fifty members; Emerald Jones and John Stout are ministers here. Fred Byerly, Chester Byerly, Samuel Driver and Charles Matthews are deacons. Pleasant View Chapel was organized in 1915, with thirty-five members. They have no presiding minister. John Neff, John Weybright, James Malay and Christian Callendar are deacons. Milford and the surrounding territory retain the name of Bethel. They have 100 members. They have two elders, W. R. and Manly Deeter, and two young ministers, Lee Corey and Floyd Schuder.

The deacons are T. L. Hammond, J. B. Neff, Emery Cooper, A. E. Emsberger and Melvin Neff.

### BLISSVILLE.

The Blissville congregation was separated from Pine Creek in 1912. Since then the membership has grown rapidly and now numbers more than 200. John M. Markley is their elder, assisted by the following ministers: Wm. Killian, Arthur G. Miller, Edward Stump and D. W. Titus. Deacons: Levi Pippenger, Jesse Pippenger, Christian Killian, Reuben Ruff, William Dutches, Clyde Miller, Odus Gordon, Oren Ruff and Jacob Freed.

The District has three houses of worship. The Center house is about two miles southeast of Teegarden; the Blissville house is two miles southwest of Tyner; the Oregon house is located two miles north of Grovertown.

### BLUE RIVER

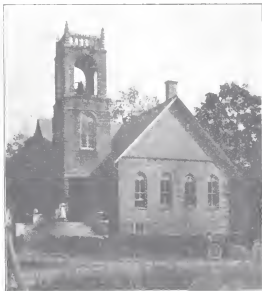
Data by Walter Swihart

The Blue River church was organized in 1852 with twenty-one members. The first brethren were largely from Montgomery County, Ohio. Among these were the Zeiglers, Hyres, Olingers, Royers, Shoups and Kinzies. Christian Kinzie was the first deacon. Joseph Zeigler and Wesley Hyres were elected to the ministry shortly after the organiza-



tion of the church. For some years James Tracy and Henry Neff exercised a kind of watch-care over this band of members. The first regular presiding elder was Jeremiah Gump.

Sylvanus Merica was called to the ministry in 1865 and Leonard Hyres in 1870. The latter was the presiding elder of the church for years, succeeding Elder Gump. Joseph Eby came from the Wawaka congregation and remained for a few years. Early deacons were Henry Zumbrum, Charles



**Blue River Church**

Boggs, Daniel Brown, Ezra Zumbrum and Jonas Cook.

The first house was built in 1872. It was located seven miles northwest of Churubusco. Elder George W. Cripe and Daniel Shively held the first protracted meetings. About this time two Swihart brothers, George and Jacob, moved in from Wabash County. George Swihart and Michael Plummer were called to the ministry in 1876; Jacob Swihart and Christian Zumbrum in 1884. All these ministers have now passed beyond.

Since 1903 Walter Swihart has served this church as minister and has been the elder since 1907. In recent years

the church has called to the ministry Roy Smith and Clarence Bowers (1907). The present deacons are Wash Brown, Samuel Harlan, Perry Long, Charles Zumbrum, Noah Shively, Clarence Shively, William Allman and Charles Bunyan.

In 1908 the old house was replaced by a good, modernly-equipped building. The dedication sermon was preached by Professor P. B. Fitzwater. The church has maintained a Sunday-school since 1877. There is a good, hearty interest in missions. There are many young people in the congregation, which now has a membership of 160. The church location is a little isolated from other congregations. It has never suffered from division.

### BREMEN

The Bremen congregation formerly was a part of the Yellow River organization. It was organized separately in 1866 with a membership of fifty-five. In 1882 John S. Kauffman, a native of Pennsylvania, was called to the ministry and ordained in 1887. From then on till his death, April 19, 1914, he was the faithful shepherd of his little flock. Later ministers elected here were Simon Eversole, Henry Neff, Jesse Bollman, Ervin Weaver and Owen Harley. Elder Simon Eversole spent his last days at Pine Creek. Elder Bollman moved to Elkhart. Brother Weaver has spent several years in Manchester College. Brother Harley is now the pastor at Camp Creek.

In 1913 Joseph Sala moved in from Wakarusa and became pastor. In 1914 he was ordained and became presiding elder. The work has prospered under his direction. Though he has had offers to go elsewhere, he remains faithful to his trust, even at a sacrifice, since he has a large family to support. His father was Elder Enos Sala, of the Progressive Brethren church.

The first meetinghouse was built southeast from Bremen. Then, when the membership in town became larger, the old one was torn down and a new one built in Bremen. The deacons of this church are W. B. Drake, William Weaver, Levi Bollman, Samuel Stunts, Alexander Slimmer, Irvin Bollman and Sheran Stunts. The congregation has a membership of eighty-five.

**BUCK CREEK**

Data by L. L. Teeter

The Buck Creek church was organized in 1845 in the northern bounds of Nettle Creek territory. Prior to this Elder John Bowman, of Hagerstown, had been preaching for them. The elders in charge of the organization were Benjamin Bowman, David Hardman, Zachariah Albaugh and John Bowman. The charter members were Samuel Bechtelheimer and wife, Samuel Brewer and wife, David Priddy and wife. The first communion was held in the home of Jacob Houser, September 17, 1846. Jacob Houser was called to the ministry June 18, 1852.

Samuel Brewer was the first minister elected, and Samuel Bechtelheimer and his son, Simeon, were the first deacons. Later David Priddy, about 1860, Levi Himes and Jacob Priddy, 1864, John Kirklin, 1866, John Bowman, 1869, and David Replogle, 1871, were called to the ministry. Jacob Holder was also a minister here in 1881. In that year L. T. Holsinger returned from Nebraska, and was ordained in 1888. During his stay here he became a very active evangelist. In 1889 I. B. Wike was elected, ordained in 1900, and soon afterwards moved to Middle Indiana. A. C. Priddy was elected in 1901 and Sherman Cross in 1914. Jacob Swoveland moved here in 1908 and died in 1910. David and Jacob Priddy moved to Kansas.

The presiding elders have been Christian Holler, Daniel Bowman, Levi Himes, D. H. Replogle and L. L. Teeter. The first Sunday-school was organized in 1872, with Levi Himes superintendent. Nettie Brown is the present superintendent. The church now has a membership of 122, with one house of worship located in Stony Creek Township, Henry County, two miles west of Blountsville.

**BURNETTS CREEK**

The history of Monticello will give the early history of this church. It was not organized separately until 1898. A house had been built in Burnettsville in 1890. During these years Daniel Mertz and Sarah, his wife, Joseph Reiff and Elizabeth, his wife, were among the leading members. All

these are now gone except Sister Sarah Mertz. These veterans are now followed by their sons, Milt K. Reiff and Milt C. Mertz, both deacons.

While the membership here has not grown much an excellent interest has been maintained. The church has the respect of the community and has a hold upon their own young people. Much interest is taken in all lines of progress. In 1916 there were sixty-eight members. Elder G. B. Heeter is presiding bishop and pastor. He is assisted in the ministry by Elder J. H. Maurer and by the following deacons: Milt Reiff, Milt Mertz, Albert Tobias, E. E. Blickenstaff and Edward Kendall.

M. M. Sherrick was pastor here in 1897 and '98. George Bridge lived here a few years. The church called to the ministry Ora DeLauter. He is now an active minister near Canton, Ohio. J. H. Maurer moved here from the Palestine church.

### CAMP CREEK

Camp Creek was organized from the territory in the east part of the Yellow River church. David Shively lived in this neighborhood, and after the organization in 1879 he became the first elder. He and his son, George B. Shively, together with Aaron Mow and Peter Hammon, made up the ministerial force in 1882. In 1880 a meetinghouse was built five miles north of Etna Green.

Elder David Shively lived to be quite old, departing this life in 1910 at 88. After he grew old, Elders J. C. Murray and Alex. Miller had charge of the church for a few years. Later J. W. Shively, who had been elected in 1889, was ordained and placed in charge. He served the church until January, 1917, when Christian Metzler was called to the oversight. Owen L. Harley is now the pastor of the church. Other ministers elected besides those already named were Edward Ruff and John Stout. Oliver Replogle was elected, but asked to be released.

Some of the deacons who have served this church were Alva Musser, Abraham Huffer, John Snyder, Joseph Musser, George Milton, William Johnson, William Nickler, George Miller, John Stout, W. E. Shively, Daniel Flory, Conrad

Flory and Marvin Shively. The last four named make up the present deacon body. A few years ago a revival meeting, conducted by C. S. Garber, added to the church forty-four. The membership in 1916 numbered seventy-three.

### CART CREEK

Cart Creek was organized from the Somerset church in 1914. From an early date, several families of members lived in this neighborhood, seven miles southeast of the Somerset house. Several series of meetings were held in the Cart Creek schoolhouse, and a number of members were added. A prosperous Sunday-school was organized in 1887, with John M. Winger and John Strausburg as leaders.

The Cart Creek house was erected in 1893, three miles north of Sweetser, on the farm of Joseph Winger, Sr. Though he never was a member, he firmly believed in the principles of the church and was the most liberal donor in the building of the new house. His was the first funeral to be preached in it. Elder J. F. Spitzer, who had done much preaching here, officiated both at the dedication of the house and at Grandfather Winger's funeral.

While this was still a part of the Somerset church, John Strausburg, Martin Miller, Otho Winger, W. L. Hatcher, Roger Winger and William Tinkle lived near and were regular preachers. After the organization, in 1914, George E. Deardorf was elder and pastor two years, assisted by his father, Elder Isaac Deardorf. The church now has a membership of forty. Joseph Kindall, Joseph P. Winger, Oscar Haynes and M. D. Winger are deacons. Henry Haynes, who was the senior deacon here for years, died in February, 1917. They have no resident minister except Roger D. Winger, who is now a student in Bethany Bible School. He is a son of D. O. Winger and grandson of Joseph Winger. In 1916 he completed the regular college course in Manchester College.

### CEDAR CREEK

Data Collected by George L. Studebaker

In 1853 some families moved from Miami County, Ohio, to Allen, Dekalb and Noble Counties, Indiana. Among these

were Jeremiah and Jacob Gump and their companions. Elder George W. Studebaker, of Delaware County, soon came into this territory, preaching, and the Gumps, with others, united with the church. The same fall the two brothers, Jeremiah and Jacob Gump, were chosen to the ministry. The meeting for this election was held in the house of Samuel Shadows, who lived just south of Avilla. The meeting was held in the cabin loft and those who attended it reached the room by climbing up a ladder and through a small window. Elders James Tracy, Jacob Berkey and John Miller were present. Samuel Sniders and Jonathan Wolfe were elected to the deacon's office the same day. Only two members then present are living now, Sister Jeremiah Gump and Brother J. H. Elson.

The Cedar Creek congregation prospered under the preaching of the Gump brothers. Elder George W. Studebaker took great delight in visiting and preaching for these members. Jeremiah Gump was the great evangelist of those days. He spent much time preaching in this large territory. Many were brought into the fold and became pillars in the church of God.

By 1873 the Cedar Creek church had 125 members, widely scattered. It was thought best to divide the territory. That to the west was known as Pleasant Hill; to the north, Cedar Lake; to the east, Little St. Joe; and that in the center and south, Cedar Creek. Elder Jacob Gump was given charge of the last three, while Jeremiah retained charge of Pleasant Hill, near his home. James Barton was a minister at Cedar Lake; Harrison Elson at Little St. Joe.

Since the division of territory Cedar Creek has never been large, though it has increased its membership. Jacob Gump, John Stafford, C. G. Fair, Jesse Gump and David E. Hoover have been presiding elders. The deacons are William Will, David Gump, Merritt Hanson, David Ober and Claud Hanson. Their house of worship is close to the little town of Cedar, on the Vandalia.

David E. Hoover, the elder here for some years, died April 2, 1917. He was born in 1867 in DeKalb County, and always made this his home. In 1890 he was married to Rozelda Haynes. Two sons were born to them. The oldest, Ora, is

a deacon in the church. Brother Hoover was called to the ministry at Cedar Lake in 1895, and was ordained at Cedar Creek in 1905. Poor health prevented him from doing the active service that his heart longed to do.

To the east, the Little St. Joe church never prospered. It finally was disorganized, most of its members going either to Hicksville, Ohio, or Cedar Creek.

In Auburn there has opened up a mission that promises success. C. Walter Warstler is now located there as pastor. He was called to the ministry at Goshen, and has since served as pastor, both Grand Rapids, Mich., and Washington church. He has had unusual success in evangelistic work. His coming to Auburn and Cedar Creek greatly strengthens the work.

### CEDAR LAKE

When the old Cedar Creek church was divided, in 1874, the northern part was called Cedar Lake. The first minister was James Barton. Jacob Gump was presiding elder until James Barton was ordained and given charge. He died August 23, 1902, at the age of 76. He had served the church thirty-six years as minister. The first deacons were Daniel Phillips, William Eisenberg, George Ruffner and Fred Imler.

The church was organized with forty-two members and now numbers 125. Their meetinghouse was built in 1876, and is located five miles north and one mile east of Garrett. Since its organization the church has called to the ministry George Ruffner (1876), Samuel Williams, Samuel Urey, David E. Hoover, John H. Urey and Alva Long. Alva Long has moved west; David Hoover was elder of the Cedar Creek church, while John Urey is presiding elder of Cedar Lake.

Elder John Urey was baptized in 1892 by J. H. Elson, at that time a minister here. He was called to the ministry in 1894, advanced in 1897, ordained in 1911, and at once given charge of the congregation. He is assisted in the ministry by Amos Budd, who has recently moved in, and by the following deacons: Joseph Hoover, George Haynes, Edward Haynes, E. G. Haynes, Levi Rolland, John Huntington, S. C. Perkins, William Freed and William Litt.

### CLEAR CREEK

About 1850 members from Virginia and Ohio began to settle north of Huntington. Elder David Shoemaker moved here from Columbiana County, Ohio, and preached for the members once a month, holding meetings in their homes. After his death, in 1855, Ira Calvert was their minister and elder for a few years. Joseph and Abraham Leedy, of Andrews, did some preaching here. Jacob Metzger and David Kreider in turn had charge of the church. Some of the early deacons were Abram Mishler, John Mishler, Adam Shock and Allen Haynes.

In the later seventies Clear Creek began to grow rapidly. In 1878 the church called to the ministry J. C. Murray. About this time a Sunday-school was organized with Brother Murray as superintendent. In 1879 Jesse Calvert held a series of meetings here and received forty-four members. That same year Dorsey Hodgden moved in. He was ordained the following year and two years later was given charge of the church, which charge he held for thirty years. He moved to Dayton, Ohio, in 1912. Since then presiding elders have been I. B. Wike, George L. Studebaker, George E. Deardorf and L. U. Kreider. During the eldership of Elder Hodgden the church called to the ministry J. H. Ahner, now of Fort Wayne, J. H. Christian, now of Argos, and D. W. Shock, now of Grundy Center, Iowa.

About 1870 a brick church, 40x80, was erected. It was located four miles north and one mile east of Huntington. This house was blown down by a storm in 1916. The church is now preparing to erect another. There is no resident minister. John Neff, John Miller, Frank France, H. O. Colclesser and Howard Hayes are deacons. The congregation at present numbers only fifty-six. Much of this decline is due to members moving to other places. But with a new house and the prospect of a local minister there should be better days in store for Clear Creek.

### COLUMBIA CITY CHURCH

By Walter Swihart

In the early sixties a few Brethren families, mostly from Ohio, located near Columbia City, associating themselves



with the Blue River congregation. Among these was a deacon by the name of Daniel Brown. To his untiring efforts much of the success of the church in the past is due. Later the congregation elected Ezra Zumbrum, who lived in that part of the church, as deacon. In all, there were about twenty members.

Being some ten or twelve miles from their church home, they naturally desired a more accessible place of worship. This desire was granted and the Columbia City church came into existence in 1875. Soon a good, substantial churchhouse was erected one mile west of the city. The church had no resident minister. Elder Jeremiah Gump had the oversight of the church for many years. A few years after the organization David Workman was elected to the ministry, and later Brother Henry Lilly. Brother Lilly did not stay with them long, but located at Carlisle, Arkansas.

Early in the history of this congregation a Sunday-school was organized, Brother David Miller, now of Scottsburg, Indiana, being the first superintendent.

The church labored a number of years with varied success. At no time did the membership exceed forty. Her losses were due, to a great extent, to the illness of Brother Workman, who frequently was compelled to disappoint his people by his absence. In 1901 Brother Leonard Hyre, from the Blue River congregation, located here and helped with the work for a season. The church was rapidly losing ground. The churchhouse was sold to another denomination. The small body of the faithful rented a small vacated churchhouse within the city and worshiped there a while. Some of the members moved away; a few died, including Brother Workman. The work was given over to the Mission Board, but not being effective, was discontinued. The remaining members, disheartened at the outcome of their labors of love, rested on their arms to watch the issue.

They still retain their name and organization. The aged elder, Leonard Hyre, and perhaps a half-dozen others are all that remain of the many heartaches and tears there expended.

**EEL RIVER**

The history of Eel River from 1838 to 1852 may be read from the account of Manchester. In 1852 the congregation was divided.

The first presiding elder in Eel River was David Ulrey, who had charge from the separate organization of the church until his death in March, 1866. Then Jacob Metzger and Jacob Cripe had joint oversight until the death of the latter, October 27, 1875. Jacob Metzger continued to preside until September 17, 1881, when he led a faction into the Old Order church. This left the church without a resident elder for a short time, until Samuel Leckrone was ordained December 24, 1881. He was given charge and was presiding bishop thirty-two years, until the territory was divided in 1913.

Other resident ministers: George W. Sala, moved in, 1854, moved out, 1857; Joseph Hardman, moved in, 1858, moved out, 1867; Jacob Landis, moved in, 1866, died, 1874; Henry Brookins, moved in, 1867, died, 1869; Jacob Frantz, elected, went to Old Order, 1881; Gabriel Ulrey, elected, 1879, advanced December 24, 1881, ordained October 11, 1907, died 1914; W. F. Neal, moved in, 1880, advanced, December 24, 1881, ordained, October 11, 1907, moved out, 1914, died, 1916; Emanuel Leckrone, moved in, ordained, October 11, 1907, resides in West Eel River; Leander Pottinger, moved in, 1884, went Progressive, 1909; George Mishler, elected 1892, moved out in 1898; J. D. Mishler, elected, 1899, moved out in 1905; N. W. Butterbaugh, elected, December 4, 1907, died March 19, 1910; T. D. Butterbaugh, elected, December 9, 1907, now lives in West Eel River; Moyne Landis, elected in 1910, moved out, 1912; Amos Freed, elected in 1911, advanced 1913, ordained 1915; Roy Mishler, elected 1911, lived in Plunge Creek territory; George Deaton, elected 1914.

A few of the deacons are as follows: John Ulrey, George Funk, Joseph Ulrey, Stephen Ulrey, Abe Rowland, Emanuel Brumbaugh, Daniel Butterbaugh, Silvanus Funk, Martin Hay, Adam Tully, Lewis Mishler, Samuel Haynes, Aaron Ulrey, C. C. Arnold, Fred Himes, Joel Brubaker, Parvin Wirth, Amos Freed, Levi Eikenberry, George Beigh, Alpheus Ulrey, Charles Arnold, Q. L. Brower, George Leckrone, Hen-

ry Mishler, David Wolfe, Samuel Perry, John W. Metzger.

Notwithstanding the withdrawal of a large number of members to the Old Order Brethren, Eel River continued to grow. For many years the membership was near 300. Sunday-school was started first in the east house in 1890; then in the large central house in 1893. Emanuel Leckrone and Gabriel Ulrey were leaders in the Sunday-school movement. This church has cared for the District Meeting a number of times; once for two years in succession when there was no other call for it.



Eel River Church and Cemetery

It is due to speak a few words concerning Elder Gabriel Ulrey. His parents, Joseph and Elizabeth Ulrey, were among the first settlers here. He spent nearly his whole life on the same farm. He served in almost every possible capacity in the church. He collected most of the data from which this sketch is written.

In the course of years three houses were built. The central house was a large brick structure located five miles north and one mile west of North Manchester. One house was built three and one-half miles west and another three and one-half miles east and one-half mile south. In 1913 the old Eel River church was divided into three parts: that to the west being called West Eel River; that to the east Plunge

Creek; leaving only a narrow strip three miles wide for the territory of the old mother church. Each division has some over 100 members. Samuel Leckrone, Amos Freed and George Deaton are the local ministers of Eel River. After the division of territory, George Swihart was presiding elder two years, followed by I. B. Book. The deacons are J. W. Metzger, David Wolfe, Herman Leckrone and Alpheus Ulrey.

### ELKHART (West Goshen)

The Elkhart church bears the original name of the first organization of the Brethren in Northern Indiana. It formerly embraced all of Elkhart County. The leader in building up these churches was Elder Daniel Cripe, who led a company of brethren from Montgomery County, Ohio, to seek homes in a new land. With him came Martin Weybright and Jacob Studebaker with their families. They arrived in the spring. Rude buildings were erected, some of the prairie broken and the first crops raised.

The next year Elder Cripe made a trip to the Ohio home and returned with a new company, including his son, Samuel. In the same year Susannah Cripe was born to John Cripe. She was the first child born in any Brethren home in this section. There were now sixteen members scattered here and there. These Elder Cripe assembled and preached to them the first sermon ever delivered by a minister of the Church of the Brethren in Elkhart County. The same year a church was organized with Daniel Cripe elder and minister. A love feast was held at Elder Cripe's house. As no beef could be secured, Elder Cripe furnished one of his ewe lambs for the feast. Love and union prevailed and the work prospered.

In 1832 Elder Cripe called for assistants in the ministry. The membership, after careful meditation, cast their lots for Jacob Studebaker and Martin Weybright. Each took up his duties and rendered good service. John Miller and John Leatherman came from Ohio in 1835 and Henry Neff came from Virginia about the same time. The ministerial force was then strong. The territory was large and the membership scattered.

The first separate organization was that of Turkey

Creek, 1837, including the south tier of townships in Elkhart County and the territory south into Kosciusko County. In the new organization were John Leatherman, Henry Neff and Martin Weybright. In 1853 the Elkhart church was reduced practically to its present size. Rock Run was organized on the east, taking in the east part of Elkhart County. Yellow Creek was organized on the west to include the western part of the county. This left for the Elkhart church a narrow strip four miles wide running north and south through the county into Michigan. Turkey Creek, Rock Run and Yellow Creek have each in turn been divided, as will be noted under the accounts of these churches.

In the bounds of the Elkhart church Elder Daniel Cripe continued to reside until his death in 1859. Jacob Studebaker lived here until his death in 1878. Daniel B. Stutsman came in 1831. He served the church as deacon, minister and presiding elder, passing to the great beyond in 1887. Andrew Bigler was elder here during the last years of Elder Stutsman. They were followed by Elder Daniel C. Riggle and George Swihart, assisted by Abraham L. Neff. Elder Swihart resigned in 1899. He was followed by Elder Levi Hoke. John Stafford moved here in the fall of 1905 and soon took up the duty of presiding elder. He died in 1908. He was followed by J. H. Miller. Elder Lemuel Hillery spent his last years in this church. Elder A. L. Neff lived here for sixteen years. Since 1910 Elder Calvin A. Huber has been presiding bishop. He is assisted by Elders William Hess, L. P. Kurtz, M. D. Stutsman, Hiram Forney and ministers, John Cripe, Clarence B. Swihart and Isaac Grady.

Some of the deacons of these years have been Jacob Ulrey, Peter Eby, Isaac Bechner, Isaac Hoke, George Smith, Amos Bigler, Aaron Bigler, Cyrus Frame, Alva Hoke, G. G. Grady, Reuben Trimmer, John Cripe, D. Stouder, I. S. Beckner, Charles Troup, James Hay, Clem Neterer, Arthur Shultz and Aaron Tresh.

The first house of worship was built in 1859. In 1882 the membership was 275. In 1886 the present large brick house was built in West Goshen, on the site of the old house, one mile from the center of town. Sunday-school was organized in 1890 and has been continued since. There is a



West Goshen Church

house nine miles north of the main house, known as "Pine Creek." Under the direction of Elder Huber the church is now moving along lines of substantial progress. The membership is over 400. It is interesting to know that the old mother church, though the territory has been greatly limited, is the largest church in Northern Indiana.

### ELKHART CITY

The city of Elkhart formerly was a part of the territory of the Elkhart Valley church. There were a few members living in the city when the home ministers began holding services here. Some of the first members in the city were Lewis Hahn, Clem and Albert Kindy and their wives, John Barthel and Daniel Bolinger. A house of worship was erected in 1893, the dedicatory sermon being preached by W. R. Deeter.

The work in Elkhart received a great impetus with the coming of Elder I. D. Parker in the fall of 1893. Within one year he received into the church over sixty. A separate

organization was effected in 1895. Soon after this, when Elder Parker became traveling secretary for the General Mission Board, Elder John H. Miller took up the work for a while. He was followed in 1899 by P. B. Fitzwater, pastor, and H. W. Kreighbaum, elder. J. H. Grosh, F. G. Paulmer, A. C. Kindy, Albert Harter, C. C. Kindy and Lewis Hahn were among the first deacons.

Since 1903 E. L. Heestand has labored in the ministry here, until his recent move to Plymouth. C. C. Kindy was elected here in 1907 and ordained in 1911. In that year he moved to North Manchester, where he was in school two years. Since then he served the Huntington City church two years, and is now located at Naperville, Illinois, while taking his course at Bethany Bible School.

The resident ministers now are Elder Jesse Bollman and Elias Swihart, recently elected. The present deacons are Frank Paulmer, Will Plank, W. U. Miller, Chas. Lower, Melvin Stuckman and Joseph Plank. There is a membership of 125.

## ELKHART VALLEY

This church comprised the northwest part of the original Elkhart County church. It later became a part of the Yellow Creek congregation and was organized separately in 1870.

Sebastian Frame had lived in this territory before this. He came from Montgomery County, Ohio, in 1845, and settled near Dunlaps. A few years later he died of typhoid fever at the age of 52. His son, Gabriel, was elected in 1870, but lived only a few years.

When Gabriel Frame was elected the church also called to the ministry Amsey Puterbaugh. His grandfather, George Puterbaugh, had moved from Miami County, Ohio, to Carroll County, Illinois, in the fifties. About 1870 he moved to Elkhart Valley church, where he was minister and elder a few years. His son, Henry, was a deacon, and his grandson, Amsey, became one of the leaders in the church. The latter lived in the Portage and Washington congregations twenty years and returned in 1895 to his home church.

John Felthouse was called to the ministry here. He later lived at Markle, Logansport, and now has his home in the South. Joseph Culp was elected here and served the church many years. Here, too, lived Jacob Cripe. He was one of the first ministers to engage in revival efforts. In this he was quite successful. Later he went with the Congregationalists, and preached for them several years. He was received back into the church in 1880.

In the early nineties work began in the city of Elkhart. Before this was organized separately the church elected Frank Kreider. Since the death of Amsey Puterbaugh he has been the mainstay of the ministerial work here. He has been the presiding elder for ten years. J. D. Stutsman is now his assistant in the ministry. Their deacons are J. L. Puterbaugh, Eli Garber, Jacob Pantres, Cyrus Frame, Henry Roose, Nathan Brubaker and Menno Kenaga.

The church reported ninety-eight members to the District Meeting of 1916. The same fall a revival meeting, conducted by C. S. Garber, added nearly forty members. They have a brick house located four miles southeast of Elkhart.

### ENGLISH PRAIRIE

The pioneer preacher of English Prairie was Peter Long. He was a native of Pennsylvania. When a boy he moved to Holmes County, Ohio, where he grew to manhood and married Sarah Kaub. Here he was elected to the ministry about 1860. In 1863 he and eight other families moved to Lagrange County, Indiana. The church was organized in 1864 by Elder Jacob Berkey. In 1873 the meetinghouse was built on the farm of Peter Long. He was ordained in 1878 and was presiding elder until his death in 1908. In 1882 the membership was about 150. Ministers assisting Elder Long at that time were Eli Shrock, Alexander Keim and Noah Shutt. The latter was a son-in-law of Elder Peter Long. He was elected about 1878 and ordained in 1900.

After the death of Peter Long, Noah Shutt had charge of the church until his death in 1914. He was assisted by Y. D. Yoder, who survived his colaborer, Elder Shutt, only



a few months. The present ministerial force is composed of Elder S. J. Burger and two young ministers, Carl Yoder and Charles Light. Brother Burger is a native of the community, born in 1871. He was called to the ministry in 1900 and ordained in 1907. He spends most of his time in evangelistic efforts among the churches.

A Sunday-school was organized about 1883, with Brother Levi Hostetler superintendent. He is now 80 years old and contributed the material for this sketch. Sister Gertrude McKinzie is the present superintendent. The church membership now numbers 100. Their meetinghouse is located between Brighton and Mongo, Lagrange County.

That territory in Steuben County was at one time organized into a separate church known as Pigeon River. Michael Shotts was an elder here for fifteen years. I. N. Snoeberger and Jonathan Wehrly were ministers. There was a good-sized membership, but it was widely scattered. A meetinghouse was built in the south part of the county, but evidently it was in the wrong place. The work did not prosper and the congregation finally was disorganized.

Abraham Bender was the first deacon in this congregation. Daniel Kaub moved in in 1863. In 1867 Jonas Burger, William Binkley and Levi Hostetler were installed by Jacob Berkey. Brother Hostetler is the only one left of these pioneers. Other deacons are as follows: George Lyter, John Troyer, Samuel Burger, Chancey Berkey, Henry Riches, Abraham Repert, Samuel Repert, Josiah Shultz, Levi Wiand, John Rose, John Long, William Killian, Oscar Keiser, Solomon Keim, George Huff, Samuel Carper, Samuel Culler, John Stisher, Carl Yoder, Marley Rowe and Banks Light.

### FAIRVIEW

Fairview was originally a part of the North Fork, or Pymont church. The division was made in 1872, establishing the Carroll-Tipppecanoe county line as the church line. John Shively was the first presiding elder. George Cripe moved in from Warsaw, Indiana, and Isaac Billheimer from Tennessee. Each in turn presided over the congregation some years. Elder Cripe moved to Cerro Gordo, Illinois,

and Isaac Billheimer to the Middle Fork church. Isaac Gwin moved in from Kansas and Samuel Ulrey from Pymont.

Since 1872 twelve deacons have been elected, but most of them are gone. David Wagoner, Arthur Kirkwood and Ray Brant are the present deacons. The first deacons were Samuel Wagoner, John Shively and John Mohler. November 11, 1906, the church called to the ministry John W. Root and Jeremiah Barnhart. The last election was that of Ellis Wagoner, July 11, 1914. He is pastor of the Beaver Creek church, Pulaski County. Elder Jeremiah Barnhart now lives in the Pymont church.

After Elder Billheimer moved away Solomon Blickenstaff had charge three years, John Diehl, one year, Benjamin Wray, seven years, David Dilling, six years. Since January 24, 1914, the work has been in charge of Elder John W. Root. He is a member of the Mission Board of Southern Indiana and is quite active in the affairs of the District.

The house of worship was built in 1871, five miles from Pymont. Elder R. H. Miller held for them their first series of meetings. At the time of the organization there were sixty-six members; in 1880, 139; now about sixty. The division took some members. Lack of resident ministers for a while hindered the work. But the outlook now is quite hopeful. There are a good Sunday-school and Christian Workers.

## FORT WAYNE

In the city of Fort Wayne there has been a struggling church for nearly twenty years. The first few members came largely from Huntington County. Preaching was provided for these members by the Mission Board of Middle Indiana. Inasmuch as Fort Wayne was on the dividing line between Northern and Middle Indiana, the Mission Boards of both Districts began to share the burden. A house of worship was built, and dedicated in July, 1901. This same year the old Flat Rock District in the southern part of Allen County was disorganized and the members lettered to Fort Wayne.

The work for some years gave much promise of success. The work was given wholly to Northern Indiana. In 1906

there were about forty-five members. Then trouble within the flock almost disorganized the church. The membership now is quite small.

During most of these years J. H. Ahner, formerly of Clear Creek, has been a resident minister. Others who have done work here are Hiram Forney, E. L. Heestand, L. H. Eby, John Calvin Bright, J. W. Kitson and Eli Roose. Lee Corey was elected here, but now lives at Milford.

### FOUNTAIN

The Fountain church in Ripley County was organized March 6, 1906. This was a result of the missionary endeavors of Southern Indiana. Luther Bedel and Arthur Hoppis were the first ministers. The latter is now preaching for the Progressive Brethren. Brother W. I. Kintner, of Sherwood, Ohio, a minister in the second degree, moved here in 1909. Since then he and his family have been among the chief workers. M. F. Hilbert was chosen minister in 1913. The deacons have been Arthur Hoppis, Squire Carpenter, Melvin McGuire, Frank Stanley, Jesse Kintner, M. F. Hilbert, Frank Hoppis, D. R. Brubaker, Ira Pharigo. The meetinghouse is five miles northwest of Holton. At one time the membership numbered forty-four, but some moved away, leaving twenty-eight at present.

### FOUR MILE CHURCH

Data by Jacob Rife

The Four Mile congregation is the mother congregation in the State of Indiana. Not only is it the oldest, but from its bounds and membership have gone those who have helped to establish many other congregations.

The first members came from Pennsylvania and Virginia from about 1804 to 1809. There were fourteen in all who settled near the waters of the Four Mile Creek in what was then called the Twelve Mile Purchase of the Indiana, now called Union County, Indiana. The names of these pioneers are worth recording: Christopher Witter, John Witter, John Moyer, Daniel Miller, Abraham Miller, James Huston and their wives, and Sisters Ann Lybrook and Phoebe Miller. Elder Jacob Miller, the pioneer preacher of the Bear Creek congre-

gation, Ohio, having heard of these frontier members, came and preached for them occasionally. In 1809 he and Elder John Hart organized the church, which took the name of Four Mile, from the creek near by. John Moyer and Daniel Miller were chosen to the ministry, Christopher Witter and Joseph Kingery were chosen deacons.

The church now increased rapidly, both by immigration and conversions. In 1813 Baltzer Lybrook was called to the ministry. He lived in the northern part, while Brethren Moyer and Miller lived more to the south. The membership being rather widely scattered, it was thought best to divide the territory into two organizations. That to the south took the name of Lower Four Mile, while that to the north was called Upper Four Mile.

At first the Lower Four Mile church was strong and quite active. They built the first house of worship erected by the Brethren in Indiana. This was a frame structure, built during the forties, and stood near Four Mile Creek, two miles north of College Corner. It was about 40x50, and had a raised floor that gave the audience elevated seats. It was used until 1873.

This congregation called a number of men to the ministry, but they soon moved away: John Whiteneck, elected in 1842, moved to Wabash County, 1847, and founded the work of the Somerset church; Joseph McCarty moved to Hamilton County and helped to build up the Stony Creek church; John Hansel moved to Iowa; John Moyer, first elected, also moved West. The last to go was Daniel Miller, who was the first one called to the ministry when the congregation was organized. He moved to South Bend about 1854, taking with him some twenty members. This so weakened the Lower Four Mile church that it asked for, and secured, reunion with the Upper Four Mile church, hereafter known simply as Four Mile.

The Upper Four Mile had called a number of able men into service. Baltzer Lybrook died in 1830. About this time William and Abraham Moss were elected. In 1838 William Moss moved to Miami County, Indiana, and became the pioneer preacher and elder of the Mexico congregation. Abraham Moss became a very able preacher. He died in August, 1860, having served his church as elder for twenty-five years. Dan-

iel Brower was elected in 1842 and served his congregation until his death, February 3, 1891, in his 87th year. Hiel Hamilton was elected November 1, 1845, but soon moved to Howard County, where he became a great power for the church. Isaac Lawshe was a minister and elder in 1850, when he was granted a letter to be presented to the Somerset church, which Elder John Whiteneck had been instrumental in founding.

September 16, 1852, the church called to the ministry Jacob Rife. He was a born preacher and for more than fifty years was a power for good, not only in his local congregation, but also in the District and Brotherhood at large.

Other ministers were elected as follows: Alfred Moore, 1862, later joined the Old Order Brethren; Carrie Toney and William McWhorter, September 16, 1876; Edward M. Cobb, June 29, 1891; Samuel Payton, October 8, 1892; Frederick Viney and Charles Quick, December 7, 1899; C. C. Petry, September 4, 1904. Brother Toney succeeded Elder Rife to the oversight of the church and remained in charge until Elder J. W. Rarick was chosen presiding elder in 1913. William McWhorter died here. Edward M. Cobb, after an interesting career in the Church of the Brethren, identified himself with the Progressive Brethren. Samuel Payton now belongs to the New Bethel congregation.

Deacons were elected from time to time as follows: Christopher Witter, Joseph Kingery, Samuel Kingery, David Rinehart, Sr., Henry Eikenberry, Daniel Eikenberry, Jonas Fiant, 1852, John Fiant, 1862, Martin Witter, 1862, Abraham Rife and Isaac Hart, 1866, Francis Young, John Brower, John Sheets, B. L. Sheets, Henry Fitzsimmons, Samuel Gilmer and Isaac Hart.

The Upper Four Mile built their house in 1856. It is located one mile east of Kitchel's station. A few years ago the house was remodeled and made very convenient for communion service and Sunday-school. In 1875, soon after the first meetinghouse north of College Corner was torn down, another was built, now known as Cottage Grove, two miles west of College Corner. Later another house was built in the west part of the District, four miles northeast of Connersville. Here a separate congregation was formed in 1913,

known as New Bethel. They now have twenty-seven members, with Samuel Payton minister, Peter and Elmer Fiant, deacons.

The first Sunday-school was a union school, started in 1870, with Francis Drake, superintendent. At the Cottage Grove house, E. M. Cobb and John Sheets were leaders in starting the work. C. C. Petry, Mollie Loher and Samuel Gilmer have been active superintendents.

The Four Mile church has given active support to missionary, Sunday-school and educational endeavors. The church has been remarkably free from local troubles that would need committees sent to them. It has called men to the ministry and bid them Godspeed as they went forth to start the work elsewhere. The first church in Indiana has truly been a missionary church. The names of Witter, Lybrook, Kingery, Moss, Toney and Hart are becoming less and less familiar in this church, but it is to be hoped that their descendants elsewhere will carry on the work of their fathers. The Lord has blessed these brethren with a rich country and a wonderful heritage. Much is to be expected at their hands.

## GOSHEN

The city of Goshen lies in the very center of the activities of the Brethren in Northern Indiana. But it is only of recent years that much work has been done here.

The first Brethren to preach here were Hiram Forney, Levi Hoke, and I. L. Berkey. Some of the first members to locate here were H. B. Hess, A. D. Miller, D. R. Yoder, M. C. Shrock, A. J. Miller and their families and Grandma Wy-song. A mission was opened in 1895. A good house of worship was erected in 1899 at the corner of Clinton and Fifth Streets. In 1905 the church was organized in a separate body from the Rock Run territory with 180 members.

Since then Brethren I. L. Berkey, David Metzler and Frank Kreider have been presiding elders. Other brethren have labored there in the ministry: Levi Hoke, I. D. Parker, Hiram Forney, W. H. Greenawalt and J. W. Kitson, the presiding pastor. The church has called to the ministry C. Walter Warstler, now of Auburn. The present corps of deacons

are A. C. Michael, Charles F. Sherman, A. S. Yoder, Chauncey Myer and D. R. Yoder. The membership is about the same as when organized. Goshen City church has become a noted center for holding Sunday-school and Bible institutes.

In closing this account a few words are due our departed brother, Levi Hoke. He died September 23, 1912. He lived in or quite near Goshen nearly all his life. He was a minister thirty years and an elder for seventeen years. He was a wise counselor and a man who bore the respect of all who knew him.

### GREENTOWN

The exact date of the organization of this church is not known, but likely about 1875. William Lindley, from Nettle Creek, was the first elder, with Emanuel Babon and Samuel Thompson assistant ministers. Later Henry Brunk, Henry Capron, Robert Bowman and Abram Caylor were ministers here. For a while Elder D. S. Caylor, son of Elder Elias Caylor, preached here while practicing medicine. Under his preaching many were brought into the church. The first house was built in the later seventies in Greentown. This was burned a few years ago. About twenty years ago a house was built in the little town of Plevna, four miles north of Greentown. Most of the thirty-four members now live close here, and the name of the church has been changed to Plevna. Some of the early deacons were Noah Troyer, Silas Deardorf and Tence Howell. The present deacons are Milton Strauss and Jacob Olwin. Two young ministers, Elmer Phipps and Chester Poff, reside here, with Elder J. W. Norris presiding elder.

### HARRISON COUNTY

Harrison County is one of the oldest counties in the State, named after General W. H. Harrison, the first territorial governor. In this county a few Brethren have made their homes for many years. This has been one of the main mission points of Southern Indiana. George W. Myers, whose wife was a Reiff, was a minister here for some years. Emery Baker was called to the ministry. At times there seemed to be excellent prospects, but the land was poor and the point was difficult to reach by rail. It was not an attractive place, either

for new settlers or for old ones. The work has almost died out, only a very few members being left.

### HARTFORD

At an early date preaching was done here in the neighborhood of Hartford City by Brethren from Mississinewa. June 28, 1885, Levi Winklebleck and his mother drove to Mississinewa church and were baptized. Brother Winklebleck at once became active for the church. Others became interested and were added to the believers. A church was organized July 1, 1886, with about forty members. Levi Winklebleck and Samuel Wilson were elected deacons. The next year Levi Winklebleck and John Rodgers were called to the ministry. Within a short time Levi Winklebleck was ordained and placed in charge of the church.

A house was built two miles west of Hartford, and dedicated January 25, 1887, by Elder J. F. Spitzer. It was known as Bethel Center. The church grew rapidly and at one time had 175 members. In 1895 a house was built in Hartford City. Soon after this the congregation was divided. Elder I. J. Howard moved here. Bruce Leonard was called to the ministry.

Elder Levi Winklebleck moved to California in 1908. The work at both places suffered and almost ceased. Recently there has been a revival in the work. For some years the Mission Board of Southern Indiana had the work in charge; but in 1916 the two churches, Bethel Center and Hartford City, were combined and placed under the care of the Mission Board of Middle Indiana.

### HICKORY GROVE

The Hickory Grove church, located three miles south of Pennville, was once a part of Walnut Level. It was organized in 1872 as the Camden church. Its name was changed in 1914 to Hickory Grove, partly to avoid confusion, since Camden, Indiana, is in Carroll County, and partly because the church stands in a hickory grove. The territory of this church comprises the western part of Jay County and a part of Wells. The first members here were Robert Blankenbaker



and wife, baptized at the Mississinewa church in 1870. George W. Studebaker and Samuel Neher did preaching in this neighborhood.

The first ministers were Christian Davis and Wilson Hutchinson. In 1887 Fred Hummer was called to the ministry. The church at this time was quite prosperous. Trouble came, the work declined and almost died. Elder Fred Hummer was for some years almost the only faithful witness.

In 1097 Elder D. M. Byerly lived here one year. His coming with his large family, and his active service, at once renewed the work. A number of successful series of meetings were held. The old house was remodeled and greatly improved. David Hummer was called to the ministry in 1907 and ordained in 1911. He assists the presiding elder, D. M. Byerly. Their deacons are William Winget, J. T. Miller, John Taylor, R. S. Hummer and George Pentecost. They have preaching each Lord's day and a good evergreen Sunday-school. John Taylor is superintendent. The membership in 1916 was fifty-three.

### HILLISBURG

In the eastern part of Clinton County, ten miles east of Frankfort, is the Hillisburg church. This territory was formerly a part of the Howard church. Early preaching was done by the Howard ministers. Here settled a number of the Cripes from Ohio. Elder Isaac Cripe, then living in the Pyrmont church, would often preach here. At one time he baptized as many as thirty in one meeting. They were organized into a separate congregation about 1890. In 1891 a house was built. Nathaniel Cripe was elected to the ministry, later ordained, and placed in charge of the church. Michael Coffman and Jacob Reed were deacons. For some years the work was prosperous and the outlook was good for building up a strong church. Then the work declined rapidly and at present there are only a few members left.

### HOWARD

The first members to settle in Howard County came from Union County, Indiana. Among these were Hiel Hamilton, David Overholser, Joel Brower, Christian Kingery and their

wives. The center of the first settlement was about eleven miles west of Kokomo. This territory was then in the bounds of the Bachelor Run congregation. Hiel Hamilton was a minister, having been elected in the Four Mile congregation December 1, 1845. Here in some of the wildest parts of Indiana he began to preach the Gospel. His strong preaching and his godly life had good effects upon the people and drew many into the kingdom.

Howard County church was organized as a separate body in 1852. It then included all of this county, and parts of Clinton and Tipton Counties. In 1856 Hiel Hamilton was ordained and given oversight of the church. Under his active missionary work and leadership the church became strong. We do not have exact dates for much of its work. Daniel Welty, Christian Kingery, Josiah Woods and Alvin Eikenberry were some of the early deacons. Joel Brower was called to the ministry in 1853, Christian Kingery, 1854, John Rinehart, 1865. Jacob Hamilton, son of Elder Hiel Hamilton, was called to the ministry in 1865, and later moved to Kansas. Samuel Bock, an elder, from Dayton, Ohio, and his son, Daniel, a minister in the second degree, moved in in 1874.

The meetinghouse was built in 1865. At first it was located south of Wild Cat Creek. Here some of the Musslemans, Cripes and Eikenberrys lived. The place was difficult to reach for those living north of the creek. Then, when some of the older ones passed away, it was decided in 1886 to move the church to the present position, eleven miles west of Kokomo and four miles northeast of Burlington.

The division in the church in 1881 struck this congregation hard. The church membership then was 160. Two of the ministers, John Rinehart and Joel Brower, two of the deacons, Jonas Brubaker and Ephraim Woods, and about one-third of the membership went with the Old Order Brethren. From this division the congregation has never fully recovered.

Soon after this the church called to the ministry John S. Brubaker in 1883. He later moved to Glendora, California, where he died in 1913. Aaron Moss moved to Howard in 1885 and moved away in 1891. In June, 1895, the church called to the ministry W. L. Hatcher, who later moved to Grant County. John W. Flora and William Burns were elected ministers

in 1900. William Burns later moved to Flora. Chester Poff and Elmer Phipps, both young ministers, have recently done some preaching here.

In 1886 Daniel Bock was ordained and succeeded Elder Hiel Hamilton as presiding elder. When Elder Bock moved to Kokomo, in 1895, Elder Jacob Cripe was in charge for some time. Following him, Peter Houk, who had moved in, was given charge of the church and had the oversight until he moved to Middle Indiana in 1911.

The church membership at present is about sixty. Since 1881 the territory has been decreased by the organization of Hillisburg and Kokomo. John W. Flora has been elder in charge since 1913 and the only minister. The present deacons are George Brubaker, M. V. Watts, George Henry, Michael Henry, U. S. Brubaker, George Lantz and Robert Sink.

Peter Houk lived in this church from 1888 to 1911. He is a native of Germany. He was called to the ministry in the Lower Fall Creek church in 1885. He was ordained to the eldership in 1894 by Elders John Caylor and Isaac Branson. He was presiding elder for fifteen years before he moved to the Pipe Creek church, where he now lives. During this time he helped to start the work in Kokomo.

## HUNTINGTON

This congregation was organized January 17, 1871. Elders Joseph Leedy, George Cripe, Jacob Metzger and Abraham Leedy were the elders in charge. At this meeting R. K. Binkley was called to the ministry; John Altman and Martin Hoke were installed in the office of deacon. In 1871 Alex. Gibler was elected minister; Cornelius Henline and Ananias Bonebrake, deacons.

The congregation grew to a membership of nearly one hundred. A house was built six miles northwest of Huntington City. William Summers was one of the first ministers here. He and a number of others joined the Progressive movement. The division hurt the church very much.

In 1881 J. C. Murray, a minister in the first degree, moved in from Clear Creek. He was soon advanced, and on February 27, 1883, was ordained by Joseph Leedy and J. H. Wright.

Shortly after this he was given oversight. By tactful work the church was soon in good working order without the loss of other members.

In 1889 Elder J. C. Murray, having moved to North Manchester, tendered his resignation. Elder J. H. Wright was chosen his successor and continued elder for over twenty years. During this time the church elected as deacons S. S. Bonebrake and Thomas Manning, 1889, Jacob Wike and Emory Miller, 1896, J. E. Hoke, and Joseph Lannerd, 1908. In 1906 the church called to the ministry Grover L. Wine. He later became pastor of the Manchester congregation.

Since 1910 J. D. Mishler, Ira Kreider and L. U. Kreider have been the presiding elders. The church has a membership of fifty.

### HUNTINGTON CITY

The work in Huntington began in 1891. At that time there were a few members here, among them Mrs. Nancy Kitch, commonly known as "Grandma Kitch," who is often spoken of as the mother of this congregation. It was several miles in the country to the nearest Brethren's services at the Clear Creek house. Sister Kitch asked for services. Elder Dorsey Hodgden, of Clear Creek, and other brethren held meetings in the old courthouse. In the fall of 1893 Elder Noah Fisher came to the city and held a series of successful meetings. Many were added to the church and a great impetus given the work.

The need of a house was now most urgent. The four surrounding rural congregations, Clear Creek, Markle, Salimony and Huntington County, each agreed to bear a part of the expense of building a house. This was completed in the fall of 1894. It was an excellent location, right in the heart of the city. For a while the church flourished; then came some reverses and loss of interest. Elder Noah Fisher moved away in 1897. He was followed by Gorman B. Heeter, J. H. Wright and Aaron Moss, each one having charge as pastor about one year.

In 1899 the members of the city of Huntington were organized as a separate body from the Clear Creek church. From 1901 to 1904 the church was without a resident minister. Dur-

ing this time A. G. Crosswhite, of Flora, and G. B. Heeter, of Burnetts Creek, acted as non-resident pastors. During the years when there was little pastoral work the vine was kept alive largely by a few faithful Sunday-school workers, among them being Jonathan Sprinkle (deceased), Isaac Brumbaugh, Mrs. Cora Emly and Effie Tuttle. In 1905 David Neher moved in from Michigan and gave good help. From 1904 to 1908 Walter J. Barnhart, formerly of Ohio, did excellent work as pastor and a number were added to the church by baptism.

Since 1906 the following have served as resident pastors: J. H. Wright, 1906 to 1908; G. L. Wine, 1911 to 1913; C. C. Kindy, 1913 to 1915. Non-resident pastors and elders were G. L. Studebaker, 1909 to 1910; J. D. Mishler 1911 to 1912. In 1907 the church called to the ministry Oscar Neher. He soon moved away and is now teaching in Mount Morris College. Elder Isaac Wike has lived in the city a number of years, serving part of the time as pastor. Some very successful series of meetings have been held here by J. W. Lear, William Lampin, D. C. Flory and others.

The house that was erected in 1894 was remodeled in 1909 and again in 1914. The Brethren now have a very good house located at the corner of Guilford and Washington Streets. The congregation has a membership of 120, with a live Sunday-school and Christian Workers. Their present deacons are Isaac Brumbaugh, Jr., John B. Baily, George Rinker, Jacob Wike and Albert Greesly. Eli Yant died recently. Dr. W. H. Weybright is superintendent of the Sunday-school. L. R. Fowerbaugh, Samuel Findley, A. C. Emly and four deacons are trustees; Jesse Burkett is church clerk; Ira E. Long is presiding elder.

## INDIANAPOLIS

The first service by the Brethren in Indianapolis was held on Thanksgiving Day, 1901. It was held in a rented hall on the corner of State and Hoyt Streets. Charity Brubaker, Alice Boone and P. H. Beery were the leaders in the opening. One year later they held their first love feast. Seventeen members communed. Clara Stauffer was now a local worker, with P. H. Beery, pastor. The work grew and a house

was provided for. This was erected in 1905 on North Laura Street, just one block off West Washington Street.

The church was organized November 22, 1906, with forty members. S. A. Hylton was elected minister and George W. Hahn deacon. The latter was later called to the ministry. Both brethren were ordained in 1914 and are now resident elders and ministers.

J. W. Rarick and family lived here several years and rendered excellent service. Brother Rarick was pastor. His son, Carl, was called to the ministry in 1910. Otho Winger and wife were members of this church from 1905 to 1907. Elder George Mishler was located here a while as pastor. R. W. Weeks, George W. Hahn, F. P. Hoffert and F. M. Bowers have served the church as deacons. The church now has a membership of sixty.

### KEWANNA

This congregation includes the territory in Fulton County, about Kewanna. Elder Daniel Shively, of New Paris, was the first minister to preach here. Brother and Sister Judy were the first members. The church was organized in 1890, with Elder D. P. Shively as elder. There were ten members. In 1892 a frame house was erected three miles north of Kewanna. Much of the time since its organization the church has been under the care of the Mission Board. S. A. Blessing, now an active elder in Southern Ohio, was called to the ministry here shortly after the organization. Merton Holsinger moved in from Pymont and was ordained here before his death in 1912. B. D. Hirt, a young minister from Logansport, had charge of the work for two years. Roy Mishler has just located here. For years Brother Daniel Hendricks, a faithful deacon, has been one of the main pillars of the church.

### KILLBUCK

Killbuck was organized in 1860 with ten members. Its territory lay to the west of Muncie in the western part of Delaware County. In 1882 there were forty members, with Hiram Branson, bishop; John Mahoney, J. R. Wellington, R. W. Branson and Isaac Branson, ministers. At one time the organization included the Summitville church also. Some

time during the seventies a union house was built ten miles west of Muncie, and known as Pleasant Run. In 1890 another house was built six miles west of Muncie. J. W. Priddy and Ira Hiatt are the present ministers. V. B. Browning is the elder in charge. The deacons are Henry Millspaugh, J. A. Miller, Andrew Ritchie, William Ritchie, Grant Leckington and D. W. Bowers. H. E. Millspaugh is superintendent.

In this church the Bransons lived and worked many years. A further account of their work is found elsewhere. J. R. Wellington was a minister and elder here for some years. He was a man of force of character and did much work in Southern Indiana. He was born near Pittsburg, Ohio, and came to Madison County while quite young. His father was a justice of the peace for years. His wife was Malinda Holt. To them were born nine children. He died April 12, 1906, in his 66th year.

### KOKOMO

About twenty years ago some members of the Church of the Brethren began to locate in the city of Kokomo. Among the first of these were Elder Daniel Bock and wife and Sister Silas Deardorf, a widow daughter of Elder Hiel Hamilton. Kokomo was on the boundary line between the Howard and Greentown congregations. Elder Bock at first lived in the east part of town and held his membership in Greentown. Other members also moved to town, some to retire from farm work, some to secure advantages of work in the city.

In 1906 Elder Peter Houk, presiding elder of the Howard church, became interested in the city work. First services were held in the home of Granville McClaines. Later they were held at the city hall. Chester Poff and Elmer Phipps were early workers here. The work grew both in interest and numbers. In 1912 L. E. Ockerman, who had been called to the ministry in Ohio, moved here. He became of great service to the church. Not only was his preaching acceptable, but his daily life among the people counted for much. He was ordained April 23, 1915.

The District Mission Board of Southern Indiana took up the work and placed Elder Ockerman in charge as pastor, with J. W. Root presiding elder. The members became much

interested in securing a house of worship. They obtained permission to canvass the State District. During the summer of 1916 a house was erected on 917 S. Market Street. This was dedicated November 5, President Otho Winger, of Manchester College, delivering the dedicatory address. A number of other ministers were present, among them Daniel Bock and Peter Houk, pioneers in starting the mission.

The new church is starting off under promising conditions. The membership numbers sixty-six, with one elder and two deacons, Alvin Rodgers and Brother Kendall. The former is Sunday-school superintendent.

### **THE LADOGA GROUP OF CHURCHES**

**Including Ladoga, Mt. Pleasant, Bethany and Little Walnut**

Largely Written by W. R. Harshbarger and E. N. Goshorn

In the year 1826 William R. Smith and Mary Smith, his wife, moved from Darke County, Ohio, to Putnam County, Indiana, and settled on the Big Raccoon Creek. He was a bishop in the German Baptist church. Elizabeth Roberts, Jacob Ronk and Hannah Ronk, his wife, Henry Moss and Frances Moss, his wife, all moved the same year, with others. We have no papers showing the date of the organization of the church, but it was doubtless organized at once with William R. Smith as its first bishop. William and Sarah Guiliams, Mary Smith and Christian Landis came in the fall of 1827.

In the autumn of 1829 an election was held for two deacons. Jacob Ronk and Alexander Smith were chosen. The letters of Jacob Garver and Sarah Garver, his wife, are dated September 26, 1830. In his letter he is recommended as "house father and bishop with us on Obion Creek." It does not give the name of the church, county or State. It is signed by Brethren James McRoy Spea, Joseph Moyers, Abraham Miller, William Souder and William Pringle.

About 1830 Daniel Miller and wife moved from the Four Mile church, Union County, Indiana, and located near the east line of Park County, Indiana, on Big Raccoon. He was a bishop. Thomas Miller and wife, Sally, moved from Four



Mile church with letters dated July 21, 1832. They located in Putnam County, Indiana.

An election was held in the Raccoon church District in 1835 for the election of minister. Brother Thomas Miller was elected. He moved to Missouri in 1847 or '48. In 1837 an election was held for minister and deacon. Francis Myers was called to the ministry and Samuel Britts to the office of deacon.

In their early days they had their troubles. Elder W. R. Smith wanted to hold church meetings publicly. Deacon Ronk and others said that it was not according to the rules of the Brethren. To settle the difficulty they sent for Brethren Boenin and Wine, of Virginia. They came on horseback to the little organization on Raccoon Creek. They heard the case and decided that the Ronks were right and that Smith was wrong. For this and other reasons the church was put under the care of Daniel Miller.

In the thirties the Harshbargers, Myerses, Britts, Graybills, Pefleys, Stoners, and Ronks came from Virginia and settled around Ladoga. This was quite encouraging to the little church. August 21, 1846, at the home of Elder Jacob Garver on Raccoon Creek, Jeremiah Wooden was called to the ministry. Elder William Gish moved into the church in 1847 and became its third elder. About this time Daniel Miller and Francis Myers moved to Iowa, where they died.

In 1848 the first churchhouse was built in the south part of Montgomery County, called Cool Spring meetinghouse. In 1853 Daniel Himes and Evesley Burk were elected to the ministry. August, 1857, John Guilliams and George Stover were elected deacons. Matthias Frantz, who came from Boteourt County, Virginia, was ordained in 1856. He lived to be nearly 90 and died in 1898.

August 16, 1858, an election was held for two speakers. Robert H. Miller and Daniel Stoner were elected. (Daniel Stoner was the brother of David Stoner, Samuel Stoner's father.) This election was in charge of Hiel Hamilton, Samuel Murray, Daniel Himes and Wesley Burkett. At this time Brother Matthias Frantz was bishop as fourth in line from the beginning. We have no date of his taking charge. The papers showing the date of Robert Miller's advancement and

installation are lost. His house was burned in 1863, with all of its contents, including valuable church papers. He was bishop of the church from some time in the early sixties till October 22, 1880, as fifth bishop in line.

In September, 1864, an election was held resulting in the calling of Martin Neher to the ministry and Jacob Neff to the office of deacon. April 27, 1867, Jacob Mahorney and William R. Harshbarger were elected to the ministry. October 8, 1867, David Pefley and Samuel Rettinger were chosen deacons. August 12, 1871, William R. Harshbarger was advanced to the second degree, and Jacob Neff was elected to the ministry. At this time William Frame, John Neff and Jacob Himes were elected deacons. October 22, 1880, William R. Harshbarger was ordained and the church put under his care as sixth bishop.

"R. H. Miller went to Ohio to take the presidency of Ashland College in September, 1880, and in January, 1881, he moved there and also became associate editor of *The Gospel Preacher* along with S. H. Bashor and J. H. Worst. July 26, 1881, he was given full control of that paper. He moved to North Manchester, Indiana, April 1, 1882, and in the following fall became bishop of the church there. He died in Mount Morris, Illinois, March 8, 1892, where he had gone to give a series of doctrinal sermons in connection with the work of the school in that place. His remains were laid to rest in the cemetery near the West Manchester church, Indiana. His talent as a preacher of the Gospel was of a high order. He was systematic and logical in his discourses and was a great debater. He was keen and analytic, calm and self-controlled in all his debates."

December 6, 1881, there were elected to the ministry William Lauter, Thomas Watkins and Thomas Everson; January 7, 1884, they were advanced to the second degree. William Lauter died in Putnam County; Thomas Watkins died in California; and Thomas Everson died in the Ladoga church.

L. T. Holsinger and family moved into this church sometime in the year 1888, and rendered valuable service during their seven years' stay.

October, 1890, Samuel Stoner was called to the ministry, advanced to the second degree October, 1899, and or-

ained to the eldership January 4, 1904. H. H. Keim and wife came here from Pennsylvania January 19, 1891. He was a minister in the second degree. He was ordained to the eldership May 22, 1897.

January 13, 1891, the following deacons were elected: William Hicks, Jesse Ronk, Frank Rose, John Hime and Wilfred Harshbarger. May 31, 1900, E. N. Goshorn was chosen minister and Charley Kaylor deacon. May 31, 1906, E. N. Goshorn was forwarded to the second degree of the ministry and Clayton Mahorney was chosen deacon. February 29, 1908, E. N. Goshorn was ordained to the eldership, succeeding William Harshbarger, and in January, 1909, was chosen bishop of the church, which position he still holds. He became a bishop of Mount Pleasant church July 3, 1909, and held that position until July 15, 1911.

In 1861 the second house was built in Putnam County and called Little Walnut. In 1869 the third house was built, one mile north of Ladoga, and called Bethel. In 1888 Mount Pleasant churchhouse was built, about four and one-half miles east of Ladoga in Montgomery County.

In 1894 the fifth house was built, in Boone County, about eighteen miles east of Ladoga and ten miles south of Lebanon. It is known as Bethany. John A. Miller, of Nettle Creek, is elder. William Hicks and Oscar Harrison are deacons.

The Little Walnut church was organized as a separate church December 1, 1892, with fifty members. William Harshbarger was bishop and Zimri Marker and Hiram Heady deacons. Its membership is now quite small.

The Mount Pleasant congregation was organized January 4, 1904, with eighty-seven members, Samuel Stoner, bishop; Jesse Ronk and Charley Kaylor, deacons. Since then David Stoner, R. H. Miller, Jr., Jesse Ronk and Charles Ronk have been called to the ministry. Jesse Ronk was later ordained and is now presiding elder.

These churches, having thus been organized as separate congregations, left ninety-one members in the Raccoon church. In 1904 the name of Raccoon church was changed to Ladoga. The church now has sixty members, with E. N. Goshorn and William Harshbarger, elders; David Pefley, John Himes, Frank Rose, Oliver Miller and Wilfred Harshbarger, deacons.

## LANDESSVILLE

This congregation, formerly a part of Somerset, at first known as Marion, was organized separately in 1860 with twelve members. Their first minister and elder was John Baker, who was elected before the church was divided. He lived until 1891, but never did much preaching. He was a good counselor, and represented Middle Indiana one year on the Standing Committee. He raised a large family of children. He died in 1891 in his 82d year.

In 1869 the church called to the ministry Jacob Tinkel. He was a man of fine Christian character and exerted a good influence in the community. In 1874 a large brick house was built in the village of Landess. This house was partly destroyed by a cyclone in 1877, but was soon repaired. In 1879 Jacob Tinkel was ordained and placed in charge of the church. Under his direction the work grew rapidly. Among the early deacons were Henry Tinkel, William Pulley, Albert Burris, Daniel Tinkel and Martin Whiteneck. The last two were elected to the ministry, but never served.

Elder Jacob Tinkel died in 1889. His work was taken up by Elder J. F. Spitzer, a native of Virginia, who had been called to the ministry in the Upper Fall Creek church. In the fall of 1891, William Tinkel, a son of Elder Jacob Tinkel, was elected to the ministry, but he lived only until the following March. From 1891 to 1898 Aaron Moss served the church as resident minister; he was ordained here in 1896. This same year the church called to the ministry D. B. Garber, who was at that time in the employ of Congressman George W. Steele, of Marion, Indiana. He served the church a number of years and then moved to Markle. In 1898, Andrew J. Miller, a son-in-law of Elder Jacob Tinkel, was elected. He later moved to Delaware County and is now elder of the Mississinewa church.

Death, emigration and lack of a resident minister caused the work to decline. In 1909 Elder J. W. Norris moved here from Spring Creek. Under his direction the work took on new life again. The membership increased to nearly 100. This included West Marion, which was organized separately in 1911. Elder Norris moved to Marion and became pastor

there. Again Landess was without a resident minister. Later B. F. Kendall moved here. The church at present numbers only forty. Elder D. M. Byerly is presiding bishop.

### LAPORTE

The first preaching in Laporte County by the Brethren was in the barn of Jacob Heckman in 1853, by Jacob Miller. The first love feast was held in the barn of Jacob Replogle in 1859. The church was organized in 1869 by Elders Jacob, James and David Miller. Isaac Miller was the first resident elder. Jacob Replogle and Lewis Redding were the first deacons. Thurston Miller was a minister and elder here for years.

What is known as the Rossburg house was purchased from the Christian people in 1873. It is five miles north of Laporte and still is in use. In 1895 a house was built in Waterford, but is no longer used. Ministers elected since the organization are as follows: R. J. Shreve, Benjamin Redding, William Bialt, Chauncey Replogle, J. C. Collins and Jasper Cross. A Sunday-school was organized in 1864 at the home of Brother and Sister William Merchant. Thurston Miller was the first superintendent.

The church now has a membership of sixty under the care of the Mission Board of Northern Indiana. A small mission building was erected in Laporte in 1916. The present deacons are Lewis Brown, Joseph Sharp, Benjamin Cross, Newton Stiles, E. C. Eikenberry, Zion McCormick, William Replogle, R. E. Barringer and Nathan Cross. J. C. Collins is minister and H. D. Bowman is pastor. Brother Bowman is a native of Virginia. He united with the church at Quinter, Kansas. He has served the church as deacon, minister, elder and pastor.

### LICK CREEK

Data by B. F. Goshorn

The Lick Creek congregation was organized September 28, 1852, with thirteen members. Near Clay City, in the southern part of Clay County, this little nucleus of membership began. Elder Jacob Kaub was the first minister. On the

day of the organization George Long was elected minister and Samuel Berger deacon.

The work grew through immigration and conversions. In 1881 there were eighty members. In 1870 the first meetinghouse was built in the western part of Owen County, just across the line from Clay County. It was at a place called Denmark, about six miles east of Clay City. Later the membership extended to the north of Clay City and another house was built about three miles northeast of Saline City, and known as Maple Grove, 1905.

Since its organization the church has called to the ministry the following brethren: David Culler and Moses Hockstetler, August 30, 1857; Ananias Henseland and Isaac Bell, 1864; Robert R. Goshorn, 1870; Henry Shideler, 1874; B. F. Goshorn, 1885; George V. Goshorn and John C. Mitchell, 1887; David D. Culler, 1894; Harvey A. Sommers, 1897, and John A. Mitchell, 1909. A few other brethren have lived here for a short time.

The presiding elders have been as follows: Jacob Kaub, four years; Jacob Sommers, fifteen years; David Culler, fourteen years; Robert Goshorn, eighteen years. Since 1903 it has been in the hands of elders and brethren who were non-resident.

Some of the deacons of this church have been Samuel Berger, John Long, Patrick Heagy, Martin Row, Samuel Summers, Jacob Baker, Jacob Mitchell, J. E. Miller, Noah Slife, G. B. Culler, David Storm and W. H. Silvius.

The church has had its days of sunshine and shadows. It has done a great deal of good in its isolated station. It has also sent forth some excellent workers. Besides the Goshorns, of whom special mention is made elsewhere, it is fitting to speak particularly of D. D. Culler. He pushed on with his educational work and became one of the leading men of Mt. Morris College. He was a strong man in the ministry and in the general work of the church. He died in 1915.

The Lick Creek church now has a membership of 115, with four ministers and eleven deacons.

Elder Jacob Sommers, who died in 1871, has some interesting history. He was a native of Pennsylvania. He was called to the ministry in Tuscarawas County, Ohio. He and



Prof. D. D. Culler

his wife, formerly Martha Ockerman, lived together over fifty years. They had thirteen children, 102 grandchildren and thirty-six great-grandchildren.

### LOGANSPORT

The work for the Brethren began in the city of Logansport in 1895 when Brother Allen A. Oberlin and family, from near St. Louis, located here. They found five sisters living here: Sister Winklebleck, mother of Levi Winklebleck; Sister Lang, wife of the late Judge Lang; Sister Keesling, mother of the editor of the *Logansport Journal*; and Sisters Madery and Eller. During the one year Brother Oberlin remained he organized a Sunday-school, and preached regularly here and at Adamsboro, six miles east of the city.

Adamsboro was once a church of itself, having been organized in the western bounds of the Mexico church. It had, however, grown weak, with very little being done at this time. W. L. Hatcher labored with the church for a while.

From 1896, when Allen Oberlin and family moved east, to 1900, there was no preaching done. Then A. G. Crosswhite held a series of meetings and baptized seven. The Mission

Board of Middle Indiana took charge of the work and supplied regular preaching. Isaac Moss, a deacon, and L. P. Kurtz, later elected deacon, began a very successful Sunday-school. The work was still considered a part of the Adamsboro church, but November 16, 1906, the Logansport church was organized with thirty-six members, including three deacons, Isaac Moss, Thomas Duddleston and E. E. Eikenberry. From now on the Adamsboro house was considered a part of the Logansport organization. Work continued at Adamsboro until 1913, when it was closed.

After the organization, in 1906, Sisters Josephine Hanna and Dossie Webb each did mission work. I. B. Wike, of Huntington, and Jacob Ahner, of Fort Wayne, were non-resident ministers. Allen Oberlin and family returned in November, 1907. December 14, his son, Charles, was elected to the ministry. They did regular preaching until the Mission Board placed J. V. Felthouse here as pastor from 1908 to 1910.

Since 1910 the work has been largely under the care of the Oberlins. Charles R. was ordained December 26, 1912. He and his father worked together until May, 1916, when the father was called to his reward. He had served the church in the ministry for twenty-four years and may be considered the father of the Logansport church. His son, Charles R., is now pastor, but is also active and successful in evangelistic work in other churches. B. D. Hirt, son-in-law of Allen Oberlin, was called to the ministry in 1912, later served the Kewanna church as pastor, and is now pastor at Portland.

The work in Logansport has grown in ten years from thirty-six to ninety members. Services so far have been held in a rented hall. At present there is a movement to secure funds to build a house.

### LOON CREEK

Loon Creek was a part of the Salimony church until March, 1912, when it was organized separately. The house had been built in 1884, four miles southeast of Huntington, on the Warren Pike. In the division of the territory Loon Creek had about 100 members, with D. W. Paul and Noah Shideler, ministers, Jacob Heaston, Jacob H. Shideler and



Charles Heaston, deacons. H. B. Wike was elder for two years, when D. W. Paul was ordained and given charge. On the day of the organization Elmer Shults, Ward Zook and Henry Freidley were chosen deacons. Jacob H. Shideler, Anderson Potts and Joseph Hoover were the first trustees.

Elder D. W. Paul was for many years a teacher in the public schools. He had taken school work in the Indiana State Normal. After his call to the ministry he entered Manchester College, completing the Bible Course in 1911. He is an able student and teacher and enjoys the confidence and respect of his people.

### LOWER DEER CREEK

The history of Deer Creek and Bachelor Run is the same for the first ten years. Though the congregation was first known as Deer Creek, after the division of the territory in 1838 Bachelor Run became the leading body.

Samuel Wise, a deacon, and Peter Eyman, a minister in the second degree, in 1828 settled on Deer Creek where Camden now stands. In 1829 Peter Replogle, of Deer Creek, was chosen minister. There is no exact information concerning the organization, but likely it was in 1830. Trouble arose between Peter Eyman and Peter Replogle. This led to a division of the territory in 1838. Peter Replogle was now in charge of the Deer Creek church.

There does not seem to be available much exact information concerning the work of the early church. The first house was built in 1852. It is still standing, a frame structure, 40x60, on the south bank of Deer Creek, about two miles southeast of Camden.

A number of ministers served this church. Henry Metzger, David Wise, Henry Gish and John D. Mussleman, all early elected, went with the Old Order Brethren in 1881. John Shively moved in in 1880, and then to Flora in 1893; Samuel Bechtelheimer moved here in 1885, was ordained and died in 1893; Samuel Ulrey from 1883 to 1887; John Lesh, 1882 to 1888; Benjamin Wray, from 1896 to 1908. While the latter was here he was ordained, and had charge of the church for a few years. James Kennedy was elected in 1888 and died in 1912.

Since 1903 Elder J. G. Stinebaugh, who had been elected at Flora, has lived in this congregation, except two years that he lived in the Beaverdam congregation. He was ordained in 1904 by Elders W. S. Toney and Jacob Cripe, and has had charge since 1905. October 5, 1915, W. L. Angle and Walter C. Stinebaugh were called to the ministry and advanced one year later. The latter is a son of J. G. Stinebaugh. He is now completing his college course and is teaching in Manchester College.

The church has elected the following to the deacon's office: John Mussleman, John Ulrey, David Replogle, James Gish, Reuben Young, Allen Etter, Elias Cripe, John Snoeberger, Aaron Snoeberger, David Blickenstaff, 1886, Thomas Duddleston, 1886, Martin Hoff, 1898, Charles Sink, 1898, John Webster, 1904, Moses Wagoner, 1905, William L. Angle, 1905, Ora Spitler, 1909, Sam Snoeberger, 1911, Nelson Dilling, 1915, John Duddleston, 1915. The last four are the present deacon body. The others have either died here or moved away, except William L. Angle, who has been elected to the ministry.

The membership has been divided at least three times. Some went off with the New Dunkers in 1848. In 1854 the organization of Upper Deer Creek took the members living up there. Then the Old Order movement in 1881 took away a number of the members, including some of the officials. These built a good house one mile west of the old one and have maintained one of the strongest organizations of the Old Order church.

The first Sunday-school conducted by the Brethren was in the Nebo house, two miles west of Camden, in 1886. John Alma was the first superintendent, followed by John Snoeberger, Thomas Duddleston and others. In 1888 a school was organized in the main church with Aaron Brechbill superintendent. William Angle is the present superintendent of the Sunday-school, which numbers 110.

### LOWER FALL CREEK

The Lower Fall Creek church was a part of Upper Fall Creek until 1860, when it organized as a separate body. George Hoover did the first preaching for them. Peter Fessler and

Mátthias Larcher were the first deacons. Noah Simmons was called to the ministry in 1857, George U. Fessler and Martin McClure in 1869, Frederick Fessler in 1872, and Jefferson Davis, 1878. In 1882 there was a membership of seventy. Their meetinghouse was built in 1873, five and one-half miles south of Anderson. At first the congregation was called Columbus, but later this was changed to Lower Fall Creek. Since 1882 the church has called to the ministry Peter Houk, 1885, O. D. Foster, 1896, Jonathan Greenhalgh, 1905. George Hoover, Martin Roadcap, Frederick Fessler, Joseph Shepherd and A. L. Roof have been the presiding bishops. Samuel Fessler, Noah Shock, Jonathan Martin, John Kralls, A. J. Foster, John Keller, Henry Larcher and Fred S. Fessler are the deacons. Elder Frederick Fessler is past 80, though enjoying good health. Albert Krall is church clerk.

### MANCHESTER

The beginning of this congregation is also the beginning of the Eel River congregation.

In September, 1836, Joseph Harter came from Montgomery County, Ohio, and settled on Eel River, where the town of North Manchester now stands. With him came his son, Eli, who erected the second house in town. The first house was a mere cabin built by Peter Ogan, who laid out the town. To Eli Harter and wife a daughter was born a few months after they arrived: This daughter, later Phœbe Butterbaugh, was the first white child born in North Manchester. Joseph Harter then erected a gristmill, and in course of time purchased a great deal of land throughout this part of the country.

Joseph Harter, his son, Eli, and their companions were members of the Church of the Brethren. Other members soon came from the Miami Valley, Ohio. Daniel Swank settled north of town, Isaac and David Ulery, still farther north. There also were Samuel Ulery, Jacob Cripe, Jacob Swihart, Jacob Metzger and others. The closest Brethren minister was Elder William Moss, of Mexico, who had moved there about this time. He came and preached for these early members. Then, too, Daniel Cripe, John Miller and John Leatherman, of Elkhart County, preached here on their mission jour-

neys. In 1838 the Eel River congregation was organized. Joseph Harter was called to the ministry. Isaac Ulery was already a deacon.

Eel River congregation at that time covered a large territory which has since been formed into eight congregations. David Ulery was called to the ministry in 1839. He was advanced in time and ordained by 1850. In 1840 Jacob Stevens and Philip Weybright, deacons, moved in. Jacob Cripe and Jacob Metzger were called to the ministry in 1844, advanced about 1850 and ordained in 1863.

The local ministers held services at the homes of the members in harmony with the custom of those days. Frequently they were assisted by William Moss, of Mexico, and by James Tracy and Jacob Miller, of Northern Indiana. The membership grew rapidly both by baptism and immigration. Among these early settlers were Peter Wright, 1845, and John Miller, 1853.

In 1852 the original congregation was divided into the Manchester and Eel River congregations. Though the first settlements were on the Manchester side, the northern part retained the original name, since it seemed best for the southern part to take the name of the town of North Manchester. Most of the officials, however, lived on the Eel River side. Other officials soon came to the Manchester organization. Nicholas Frantz, Israel Harter and Jacob Karns were in the ministry when they came. Joseph Harter and Jacob Karns usually preached in Dutch, Nicholas Frantz and Israel Harter in English. Israel Harter was generally considered a very good preacher. There was some prejudice against English preaching in those days. In the sixties two more ministers came, Elder Jacob Funderburg from Huntington, Indiana, Elder George Grosnickle from Maryland.

The first meetinghouse was a log building three miles southeast of town. It was small and not adequate for the large membership. In 1858 a large building, 40x80, was built on the present site of the West Manchester church. The lumber was donated and so was the work. Only \$500 in cash was needed. At this house was held the Annual Conference in 1878.

Some of the early deacons were Eli Harter, Henry Heeter,

Adam Ohmart, Jacob Cripe, John Heeter, John Blickenstaff and Joseph Lautzenheizer. There seems not to have been an election held for a minister for forty years. In the seventies a few ministers moved in: Michael Miller, Abraham Leedy, John Myers and Jacob Landis. Isaac Miller was called to the ministry about 1880.

Joseph Harter was considered the senior elder until his death, February 25, 1861. For some years before Elder Harter's death, Nicholas Frantz had been closely associated with him in the direction of the church. He now became presiding elder and continued until advanced age made it necessary for Israel Harter to assume charge. Elder Frantz died in 1874 and Israel Harter in 1875. Jacob Karns was elder for five years. He was relieved of the oversight at a special council meeting held October 13, 1880. Jacob Funderburgh succeeded him and held charge until R. H. Miller came. Elder Karns went with the Old Order Brethren.

These early brethren were often assisted by outside ministers, especially Elder David Neff, of Roann, who frequently was called to officiate at funerals. These were days of growth for the church. At almost every public service there were applicants for baptism. There were, however, some active personal workers among the laity. Of these one of the most prominent was D. S. T. Butterbaugh, husband of Phoebe Butterbaugh.

Manchester church really entered upon a new era with the coming of Elder R. H. Miller in 1882. The Old Order division had already taken many members and the Progressive movement was threatening to take many more. It had seemed very dark for many. The brethren were fortunate in securing so able a man. His loyalty to the church kept many from going with the Old Order movement, while his marked ability attracted many who might have gone to the other side. Immediately after his coming he was given the oversight of the church, a position he held until his death, ten years later. During this time he did much of the preaching, feeding his flock with strong, wholesome, spiritual meat. It is fitting to say that much of his success was due to the faithful financial help of three brethren in the laity, Daniel Horning, Abraham Miller and John Miller.



**Brother and Sister John Miller**  
The Oldest Married Couple in the Manchester Church

Of these ten years there are some interesting events. The membership had grown in the town of North Manchester, so in 1881 a neat and commodious brick church was built. In 1886, after a favorable decision by Conference, a Sunday-school was started, though there had been one for some years at the Miller schoolhouse north of town. In 1888 the second Conference was held here. In 1887 the church called to the ministry G. B. Heeter and A. L. Wright and elected Emanuel Grosnickle, Joseph and Henry Ohmart deacons.

In 1891 the old frame meetinghouse was supplanted by a large and convenient brick house. It was dedicated by Elder L. W. Teeter. Almost in the midst of the rejoicing over the new house, Elder R. H. Miller was called to his reward, March 8, 1892. His was one of the first funerals preached in the house which he had taken so much interest in building. His loss was felt most keenly by the church and by the ministers, to all of whom he had been as a father. Michael Miller was elder for a few months until Isaac Miller was ordained and given charge. The other old ministers were passing away—George Grosnickle in 1891, Jacob Funderburg in 1896, and Michael Miller in 1900.

In 1895 occurred the founding of Manchester College. Since then the church has been much influenced by the school and by the men whom the school has brought to the service

of the church. Among the first ministers that came were L. T. Holsinger, David Hollinger, L. H. Eby, E. S. Young, J. Edson Ulery and M. M. Sherrick. L. T. Holsinger was elder of the church from 1897 to 1899. He was succeeded by A. L. Wright, who presided for twelve years. During this time the church called to the ministry E. M. Crouch, D. O. Cottrell and H. A. Studebaker. In 1907 the brick church in town was replaced by a much larger one, and arranged for Sunday-school work. Before this for some years the Sunday-school had been held at the college on account of room. The new church was dedicated the first Sunday of January, 1908, by Elder P. B. Fitzwater.



**Walnut Street Church, North Manchester**

In September, 1911, the Manchester territory was again divided, that west of town first taking the name North Manchester and later changing to West Manchester. The church in town took the original name, Manchester. Its first elder was S. S. Blough, who presided until May, 1913. Then for two years the church was presided over by non-resident elders. In August, 1916, Elder J. H. Wright was chosen to preside. Since June 1, 1915, Grover L. Wine has been the pastor.

It would be almost impossible to note all the ministers who have held their membership here during the last twenty



**G. L. Wine**

Pastor of the Church of the Brethren, North Manchester

years, as many have come just for school purposes. Jacob Hollinger lived here a few years before his death in 1907. W. W. Barnhart first came from Dayton, Ohio, for school, but later settled here permanently. J. C. Murray, who had resided here about 1890, has made this his home for ten years. S. S. Gump came for school, but has been engaged in business for several years. He has been active in the Sunday-school. Professor P. B. Fitzwater did considerable preaching during his six years' work at the college. In 1910 I. B. Book, L. D. Ikenberry, Calvin Eiler and Otho Winger were ordained to the eldership. W. W. Barnhart was to have been ordained at the same time, but died suddenly a few days before the meeting.

Since 1895 the church has had the service of the following deacons elected: Este Miller, Ephraim Wertenberger, John Cupp, Jacob Miller, Samuel Boyer, Nathaniel Miller, George Shively and Ora Lower. A number of deacons have moved in: Simon Burkett, Henry Buck, Zachariah Emrick, Aaron Ulery, John Stauffer, Henry Mummert, Moses Hoover, Eli Cottrell, Samuel Haynes, Solomon Workman, Samuel Driver.

Notwithstanding the recent division in territory, the Manchester church now has nearly 600 members, the largest membership of any congregation in the State, and one of the largest in the Brotherhood. The Sunday-school has grown rap-



idly under the encouragement of such workers as Emma Bowman, Malissa Lautzenheizer, Lavina Shoemaker, Lou Lautzenheizer, S. S. Gump, L. D. Wright, I. B. Book, L. D. Ikenberry and H. J. Beechley. At present, January 1, 1917, Professor Edward Kintner is superintendent of the Advanced Department and Ida Winger of the Primary Department.

### MAPLE GROVE

The Maple Grove church, sometimes known as the Whitehead church, is located nearly two miles southwest of New Paris. This was, at first, a part of the Elkhart church and later a part of the Turkey Creek and Union Center organizations. This was the center of the original Turkey Creek membership, and here was built the second meetinghouse in Northern Indiana, in 1856. The house is still standing and in use.



**The Whitehead Church**

Built by Turkey Creek Congregation. Second Oldest Brethren Church  
in Northern Indiana

At an early date, about 1837, five Whitehead brothers came from Montgomery County, Ohio, and settled here. Their names were Samuel, Peter, Adam, Valentine and Lewis. Peter and Lewis gave the ground for the meetinghouse. Their brother-in-law, Michael Myers, gave the ground for the cemetery, just across the road from the churchhouse. Here are buried many of the Whitehead family and other members of the church.

Michael Myers, Samuel Myers and Elder Henry Neff married Frantz sisters. D. J. Whitehead, the son of Samuel,

was a prominent deacon in this church for years. Iverson Mishler, a great-grandson of Samuel Whitehead, is a young minister here.

The history of Maple Grove is largely included in that of Union Center. Maple Grove was organized in 1906 without a resident minister, Elder Eli Roose being the first presiding elder. Charles Neff was called to the ministry in 1907 and has had charge of the church since he was ordained in 1909. Calvin Cripe and Iverson Mishler also were called to the ministry in 1907. The present board of deacons consists of John Arnold, George Whitehead, James Peters, Lewis Miller, Solomon Mishler, Calvin Huffman. Alpheus Neff and Elmer J. Neff.

The Sunday-school was organized about 1870 with Cyrus Lentz as superintendent. A. B. Miller, D. J. Whitehead and wife, Frank Neff, J. R. Peters and Grace Huffman have been some of the leading Sunday-school workers. Rolo Neff is the present superintendent.

### MARKLE

The Markle church formerly was known as Eight Mile. It was organized from the eastern part of the Salimony District about 1852. Samuel Murray was the first elder and remained in charge for many years. The membership grew to about 100. A house of worship was built on the farm of Robert Smuts, four miles north of Markle, in 1877. When the Progressive movement came, many of the leading members withdrew from the church. In 1887 the church purchased a house in Markle of the Free Will Baptists. It is still used.

Marshal Hamilton and David Truby, of the early ministers, went with the Progressives. George Holler was a minister here for years. Joseph Spitzer, J. V. Felthouse and D. J. Wampler, each in turn served the church for some years as ministers. D. B. Garber, the present elder, moved here in February, 1906. Daniel Funderburg was elected deacon here in 1906 and was called to the ministry in 1913. After a two years' Bible course in Manchester College he has returned to Markle to give his best service to his people. He was ordained to the eldership March 17, 1917.

The following have been deacons in this church and represent leading families: James Cline, Sr., Robert Smuts, George Holler, Benjamin Harden, Elmer Burket, Edward Eikenberry, A. J. Taylor, Henry Castile, John Stockman, George W. Cline, D. H. Brumbaugh, Samuel Kline, J. S. Crull, L. H. Heaston, Daniel Funderburg, Benjamin Bowman, Chas. Poorman and Josiah Cook.

The presiding elders in order have been Samuel Murray, W. R. Deeter, Dorsey Hodgden, Noah Fisher, Lewis Huffman and D. B. Garber.

The name of the church was changed from Eight Mile to that of Markle in 1902. The membership is about 100. They have a large territory. This church gained the admiration of Middle Indiana by the excellent way they entertained the District Meeting of 1916. In the spring of 1917 thirty-two were added to the church as a result of a series of meetings conducted by Elder D. R. McFadden.

## MEXICO

Data by Ray Graft

The first members to move within the present bounds of the Mexico congregation were Peter and Elizabeth Fisher. They, together with Nathaniel and Frances Clingenpeel, moved from Preble County, Ohio, in the fall of 1836. Brother Fisher was a deacon. The next year came the following brethren and their wives, all from the Upper Twin Creek congregation: Jacob Brower, a minister; Jacob Flora and John Brower, deacons; Jonathan Fisher, Michael Fouts, Henry Brower, Daniel Albaugh and Peter Sayger; also Susannah Dillman. Among these are names that have been quite common about Mexico since.

In 1838 William Moss, an elder, and his wife, came from Union County, Indiana. He was a man of great influence and zeal and did much effective work for the church. Regular preaching began in the homes. The church was organized in 1839 with one elder, one minister and three deacons. In 1843, George Brower, another minister, moved from Preble County, Ohio. The first communion was held in the barn of Peter Fisher, in 1840. The first baptisms were John Clingenpeel

and wife in 1842. At a love feast in 1846 fourteen were baptized. Among these were Benjamin Fisher and wife, George Fisher and wife, Steve Rush and wife—two sons and a son-in-law of Peter Fisher.

The first election was held in 1850, when George Brower was advanced to the eldership, William Moss, Jr., was elected to the ministry, and Peter Sayger was elected deacon. Elder Peter Nead, of Ohio, officiated in these elections. Other elections were held about 1858, when Isaac Fisher and Jacob Barnhart, son and son-in-law of the deacon, Peter Fisher, were called to the ministry, and four deacons chosen: Noah Flora, John Eikenberry, Daniel Balsbaugh and Benjamin Fisher, another son of Peter Fisher.

The early meetings were held in the homes. Jacob Brower and Peter Fisher had their houses arranged so that two rooms could be thrown together. Communion meetings were held in barns. In 1861 a large brick church, 44x64, was erected. This was used until 1892, when it was replaced by the present large frame building, 50x80.

From now on the church grew rapidly. In 1867 Isaac Fisher and Jacob Barnhart were ordained to the eldership, John Eikenberry and Daniel Balsbaugh were elected to the ministry, and three deacons were chosen: John Arnet, Zeria Baldwin and Isaac Fisher, a distant relative of Elder Isaac Fisher, and hence known as "Deacon Isaac." In 1870 Noah Fisher, another son of Peter Fisher, who had been elected deacon in the Roann congregation, but now living at Mexico, and Joseph Brower were elected to the ministry. Three deacons were chosen: George Balsbaugh, James Himelick and Jacob Fisher, the latter being the youngest son of Peter Fisher. In 1885 Noah Fisher and Joseph Brower were ordained, Jacob Fisher and Robert Metzger were called to the ministry, Levi Eikenberry, Henry Balsbaugh and David Fetrow, elected deacons.

During the first twenty or thirty years of its history this congregation comprised a very large territory, including the north part of Miami County, eastern part of Cass County, southern part of Fulton County and the northwestern part of Wabash County. But settlements of Brethren were made at some distance from the main body. These grew and in



**Mexico Church**

time became strong enough to be organized separately. Roann, Beaverdam, Kewanna, Peru, Adamsboro and Logansport were at one time a part of the Mexico church.

In the early forties David Flora, Solomon Hyre and Joseph Ellis and their wives settled near Waverly, Cass County. Meetings were held in private homes till 1885, when a meetinghouse was built in Adamsboro. This was later organized into a separate congregation, but it is now a part of the Logansport congregation. In the north part of the county there settled the Leedys, Balsbaughs, Keiffers and Fikes. A church was built in Wooleytown, northeast of Denver, but it is now abandoned. Another house was built at Mud Lake in 1896. But the members moved away and it, too, is abandoned. East of Mexico meetings were held in the home of George Ollinger for years. In 1872 the Courter house was built. It remains today as one of the two places where services are held.

In 1889 Mexico attracted considerable attention as the location for the Old Folks' and Orphans' Home, the gift to the church of one of Mexico's large-hearted, generous donors, Brother Levi Miller. In selecting an overseer of these homes the trustees brought a young minister from the western part of the State. This was Brother Frank Fisher, and his good wife, Sister Lillie. They have rendered excellent service to the church ever since. The next year the congregation was

cast in gloom by the sudden death of their elder for years, Isaac Fisher, who dropped dead in the pulpit before a large congregation just as he was opening the meeting. In 1892 the old brick meetinghouse was torn down and a large new frame structure, 50x80, was erected.

Since 1890 the church has frequently called men into office: 1891, John Lair and Irvin Fisher, ministers; Levi Flora, A. D. Lair and Samuel Kinzie, deacons; 1896, E. C. Witter, minister; Bert Witter and Isaiah Miller, deacons; 1897, Silas Fisher and William Denison, ministers; Henry Fisher and William Eikenberry, deacons; 1903, Harry Fisher and J. E. Miller, deacons; 1906, Ira Fisher, deacon; 1907, Kernie Eikenberry, minister, Marion Miller, deacon; 1909, Walter Balsbaugh, Lawrence Rush and Daniel Kinzie, deacons.

A number of ministers have moved in from time to time: 1857, George Baer; 1860, John Lair and David Keiffer; 1872, Samuel Myers; 1884, J. J. Fox; 1889, Frank Fisher; 1891, Enos Fisher; 1893, Michael Minnich; 1894, Samuel Murray; 1896, Joseph Elliot; 1902, G. W. Myers; 1903, John Appleman. Some of these remained but a short time. George Baer did excellent service for the church in his day, but did not live long. He died August 24, 1864. Elder Appleman had charge of the Homes for five years.

The first Sunday-school was organized in 1891. It was held at 3 in the afternoon. Frank Fisher was the first superintendent. He was also the organizer of the first Sunday-school in the country church.

The Mexico church has been a strong body practically ever since its organization. In the early eighties it lost a few members who went either Progressive or Old Order. It lost some by division of its territory, and not a few have emigrated to other territory. But it is still strong. Elder Frank Fisher has been the presiding bishop since 1898. Closely associated with him are Elder Irvin Fisher and Harley Fisher. Kernie Eikenberry, who had lived in this congregation all his life, has just moved to Iowa. This congregation has been active in entertaining meetings of the District, and it always does it well. Its people are prosperous financially and do their part as supporters of the great work of the church.

### MIDDLEBURY

For years there were members residing in the town of Middlebury, who found it more or less inconvenient to get to their country house at Pleasant Valley. In 1911 a convenient house of worship was erected. In 1913 the congregation was organized, with J. H. Schrock first presiding elder, followed by Elder J. H. Fike, assisted by C. C. Cripe, minister. The latter is now taking a course at Manchester College. Martin Hartman, a minister, moved in. Cyrus Steele and Ira Weaver were called to the ministry. The deacons in this church have been Lewis Cripe, John Zimmerman, John Troyer, George Schuck, A. C. Kindy and Chauncy Berkey. The congregation numbered ninety-five when organized and now numbers 115. Its territory embraces most of Middlebury Township, Elkhart County, Indiana. It maintains a good interest in the various church activities.

Elder J. H. Fike was born near Garrison, Iowa, in 1867. He was married to Fanny Steele in 1889. In 1894 he was called to the ministry in the Waterloo church. In 1900 he was ordained at Rock Lake, North Dakota, where he lived two years. He came to Indiana in 1901. After two years in the Rock Run church he moved to Middlebury, where he has since resided. He taught school from 1884 to 1913. Since then he has devoted his time mainly to church work. In 1916 he represented Northern Indiana on the Standing Committee.

### MISSISSINEWA

Data by Geo. L. Studebaker

About 1838 several families of Brethren located in Delaware County, Indiana. This same year, Elders Isaac Karns, John Darst and John Crumrine paid the members a visit and encouraged them to hold social and religious meetings. This they did without a preacher or deacon for over two years.

In the spring of 1841 John Younce, a minister from Miami County, Ohio, moved in and the church was organized. George W. and John U. Studebaker were elected deacons. The next spring George W. Studebaker was called to the ministry; in 1843, David and John S. Studebaker were called

to the same office; and in 1847 John U. was chosen. George W., after serving the church forty years, moved to Fredonia, Kansas, in 1882. John S. moved to Cass County, Indiana, in 1846, and was a pioneer in starting the Upper Deer Creek church. David moved to Miami County, Ohio, in 1885 and died in 1863. John U., last elected, served this church for over fifty years and passed to his reward August 15, 1901.

Some of the early deacons elected were as follows: David Rench and Jacob Kunkle, 1843, Alex. Snider, 1852, John Burg, 1854, John Snyder and Jacob Gump, 1855.



**Mississinewa Church**

During these years the church prospered. The Studebakers labored faithfully at home and showed remarkable missionary zeal and energy elsewhere. They traveled on horseback through what is now Middle and Northern Indiana. Many churches owe their origin to these faithful ambassadors for Christ. It is no wonder their home church built up with such leaders. A house was erected in 1857, just west of Eaton, along the Mississinewa River.

As time went on other helpers joined them in the work: 1862, Samuel Studebaker, deacon from Illinois; 1865, Gabriel Karns, a minister from Ohio; 1865, Isaiah Howard, deacon from Ohio, called to the ministry in 1867; 1868, Scott Richard-



son, minister, elected; 1869, John Rarick, deacon from Ohio; 1869, Christian Davis, minister, elected; March 12, 1871, W. R. Deeter elected minister, advanced 1873, ordained 1875, moved to Kosciusko County 1881; Samuel Younce, elected minister 1878, ordained 1882, moved to Clarion, Michigan, 1900.

In 1882 the church had a membership of 200. The division of the church affected this congregation but little. But the loss of George W. Studebaker and W. R. Deeter, who moved to other fields, weakened for a time the ministerial force. Others were soon called to take up the work: George L. Studebaker, elected June 11, 1881; Jacob W. Rarick, elected in fall of 1881; C. F. Eiler moved in 1888 from Prairie Creek; A. C. Young moved in from Ohio, 1893. In 1900 C. F. Eiler moved to Walnut Level, while A. C. Young was ordained. In 1895, J. W. Miller, a deacon who had moved in from the Somerset church, was chosen; he was later ordained and died here in 1912. His brother, J. A. Miller, a minister in the second degree, moved in from Landessville, and was ordained November 25, 1911. He has had charge of the church since 1913. The last minister elected was V. B. Browning. He was ordained in 1915.

Deacons elected since 1882: Calvin F. Moomaw, James Pierson, L. J. Hooke, G. F. Rarick, Jacob L. Minnich, John Shoemaker, Eli Snyder, Grant Leckington, Ira Shoemaker, Howard Moomaw, Samuel McKinley and Samuel DeWeis.

The presiding elders of the church have been John Younce, G. W. Studebaker, John U. Studebaker, George L. Studebaker, J. W. Rarick, A. C. Young, J. W. Miller and J. A. Miller.

In 1885 the Union Grove house was built, three miles southwest of the old house.

A Sunday-school was organized in 1886, with Alexander Studebaker superintendent. The church now has a membership of 177, under prosperous conditions.

East of Muncie some six or eight miles there was a church known as Bush Creek. It was organized largely through the missionary efforts of Elder George W. Studebaker. It was organized sometime before 1868, but had ceased to exist as a separate organization before 1882.

## MONTICELLO

Data by J. G. Royer

The first Brethren families to move into the neighborhood of Monticello came from Mifflin County, Pennsylvania, 1831 to '35. Among these were Peter Price, Valentine Rothrock and George Keever, with their families. About fifteen years later the Hanawalt and Houser families came from the same county and settled near Burnettsville, nine miles east of Monticello. In 1861, from Morrison's Cove, Pennsylvania, came the Dillings, Snoebergers, Breckbiels, and Furreys, and settled near Monticello. In 1862, Joseph Amick, and in 1864, Daniel Mertz, and their wives settled near Burnettsville.

Up to this time the territory had been a part of the Bachelor Run organization. In 1846 David Fisher had been elected minister here. The Monticello church was organized in 1865 with fifty members. It included all of White County and beyond to the north and east. David Fisher and John Snoeberger were the first ministers; George Keever and Daniel Young, deacons. Soon Joseph Amick was called to the ministry, in 1862, while Daniel Mertz and John Dilling were elected deacons. In 1868 a house of worship was built on the banks of the Pike Creek, one mile east and three north of Monticello.

In 1870 some of the Reiffs moved from Pennsylvania to Burnettsville. This led J. G. Royer, then a school-teacher at Versailles, Ohio, to locate here. His wife was a Reiff. From 1871 to 1876 he taught at Burnettsville. He was then elected superintendent of Monticello, a position which he held until 1884, when he was called to the presidency of Mt. Morris College. He died January 25, 1917.

Besides Joseph Amick and J. G. Royer, this church has called to the ministry: A. C. Culp, 1873; S. M. Bechtelheimer and J. A. Weaver, 1882; Frank Fisher, 1882; David Dilling, 1885; A. R. Bridge, 1885; George Bridge and Roy Dilling, 1908.

Andrew C. Culp was for years the presiding bishop. He was of tall, muscular build, with a striking personality and much native ability. His preaching was very effective. He moved to Nebraska, where he died.

J. A. Weaver was a man of good education and of refined nature. He later moved to the West. He was lame much of his life. He met his death by being run over by an auto, which he was trying to crank while it was in low gear.

A. R. Bridge has served the church thirty years, and is now their only resident minister. He was ordained to the eldership in 1914. A few years ago he was bereft of his wife and a son by typhoid fever. For his second wife he married Orpha Butterbaugh, the widow of Noah Butterbaugh, a minister in the Eel River church.

Besides those elected there have lived in this congregation at different times Isaac Hanawalt, George Myers, D. W. Hostetler and M. M. Sherrick.

Monticello was the mother church for both Palestine and Burnetts Creek. The former was organized to the west in 1870 with twenty members. Burnetts Creek was organized to the east in 1898 with fifty members. The church has not only lost by division, but also by emigration. Many have gone out from this place to other places of labor.

In 1913 a house was built in the west part of the territory, one mile west of Guernsey. For over forty years the Brethren had had services in this neighborhood.

In 1916 the congregation reported 114 members. G. B. Heeter, of Burnetts Creek, is presiding elder. Joseph Kellenberger, John Hibner and Henry Shafer are deacons. The last named is the aged stepfather of Elder Frank Fisher.

## MUNCIE CHURCH

By the urgent request of a few members living in the city of Muncie, the four congregations adjoining opened up a mission in the fall of 1897. Elder George L. Studebaker and wife were secured to take charge of the work. A place of worship was arranged at No. 310 South High Street. Feeling the need of a permanent place of worship, funds were solicited and a neat, substantial place of worship was purchased, and rearranged with a parsonage, on the corner of Jackson and Council Streets. The churchhouse was dedicated June 5, 1898, Elder I. D. Parker delivering the sermon.

The church was organized June 30, 1898, Elder D. F.

Hoover, presiding. There were thirty charter members. Elder Geo. L. Studebaker was chosen elder in charge. He had the care of the church until the fall of 1906, when he moved to North Manchester, Indiana.

Elders S. C. Miller, J. W. Rarick, L. T. Holsinger and F. E. McCune have labored with the band of members in the Muncie Mission.

Brethren Saylor G. Greyer, of Port Republic, Virginia, and A. D. Bowman of Sweet Sage, Idaho, were elected to the ministry in this church. H. C. Brown, D. O. Moomaw and Ed Salters served the church in the deacon's office in the early history of the church.

Its present officers are Elder George L. Studebaker, pastor, he having resumed charge June 1, 1916. Brethren L. J. Hooke, Ervin McMahan, E. W. Garrett, O. E. Rarick and Henry Roeger are its present deacons; Ray Kitterman, church clerk. There are now sixty-five members. Elder and Sister J. W. Rarick live in the city of Muncie.

### NAPPANEE

Nappanee was organized separately from Turkey Creek in 1899. A house of worship had been built in 1883. J. C. Murray was elder in charge. There was a live Sunday-school, with Sister Lavina Shoemaker superintendent. The membership was then about 125.

Soon after the church was organized David Metzler was called to the ministry. When Elder J. C. Murray moved away, in 1902, Brother Metzler was ordained and placed in charge of the church. During the years following the church grew rapidly and now has a membership of 250.

This church has called to the ministry William Overholtzer and Everett Pippin. The former is now pastor of Washington church, while Brother Pippin resides here. L. D. Ulery, D. Ecker, A. Ulery, B. J. Miller, H. Moneyheffer, H. Peters, J. Geyer, William Bone and J. H. Grosh have served the church as deacons. Daniel Wysong is elder in charge. The church has just elected as their pastor Elder J. F. Appleman, of Plymouth.

## NETTLE CREEK

Data by L. W. Teeter

Nettle Creek is the second oldest congregation in the State. The ministers from the Four Mile congregation began preaching in the northwest part of Wayne County. A nucleus of members was formed west of Hagerstown. An organization was effected about 1820, with Elder David Miller in charge. He had come here from Ohio.

For more than twenty years the members had no house of worship, save their homes, their barns, and the groves in warm weather. The meetings were distributed so as to accommodate all members as much as possible. It was understood that a sufficient dinner would be served for all who attended, whether members or not. The love feasts were largely attended, the members coming from a long distance, by wagon, when the roads were possible, on horseback at other times.

After this manner public services were held up and down the Nettle Creek and West River valleys, from Cambridge City in the south to five miles north of Hagerstown. The ministers were always expected to be at the services regardless of weather. Their humble efforts were blessed and there was a steady increase of membership, both by conversion and immigration.

The church had its problems in those days. About 1840 private distilleries became quite common. In accordance with the decision of Conference, in 1781, the Nettle Creek church took up the cases of some brethren, and tried to persuade all to abandon the business. Some yielded and some did not. One brother claimed he was in debt and that he would be ruined financially if he had to close down. He was disowned from the church and died a poor man. Another brother said he preferred the church. He took up a more honorable business and died a rich man.

As the country was improving and the membership increasing, the need of a house was very pressing. In 1844 and '45 a large brick structure was built, 50x90. This house was well furnished and well finished. It was centrally located and became a church home for all of the members. It is the next oldest Brethren meetinghouse in the State. The one at Lower

Four Mile was built shortly before this time, though the exact date cannot be given.

In 1859 it was decided to build a few chapels about equally distant from the center house to accommodate members living at a distance. "White Branch" was built in 1858, four and one-half miles northwest of the center house; "Locust Grove" in 1859, three miles southwest, and "Olive Branch" in 1894, four miles northeast, was bought from the Methodists, and repaired. At these chapels services were held on the



**The Old Nettle Creek Church**

first and third Sundays, while at the center house was a united service on the second and fourth Sundays. The church had an interest in another house called Maple Grove, where services were held on fifth Sundays.

The large center house had stood for twenty-nine years, when it was found that its foundation was defective and the walls injured. It was torn down in 1874. Due to the forethought of L. W. Teeter, we have preserved a very good likeness of this house. The new house, 52x90, was erected about thirty rods north of the old site. It is still in good condition. Where the old one stood is now a cemetery. Some of the

members lie buried beneath the place where they once worshiped.

David Miller and Aaron Miller, the first preachers, moved to Northern Indiana in the thirties. They were followed by Benjamin Bowman, David Hardman, Zachariah Albaugh and John Hollar. The last two were German preachers. Then followed Daniel Bowman, John Bowman, Jacob Bowman, David Bowman, Lewis Kinsey, William Robey, William Lindley, Daniel Smith, Jacob Hoover, B. F. Wissler, Lewis Teeter, Samuel Eiler, Abraham Bowman, Levi S. Dilling, John A. Miller, D. E. Bowman, Clessie Miller, Perry Hoover and Oscar Werking. The last eight compose the ministerial body today. B. F. Wissler left the church, and Jacob Hoover died in 1900. Benjamin Bowman moved to Mississinewa, William Robey to Mississinewa and William Lindley to Greentown.

During the time of its organization the church had sixty-four deacons: Aaron Miller, John Bowman, John Ulrich, Benjamin Hardman, John Hardman, Jacob Caylor, Samuel Eiler, Sr., David Hardman, Abraham Zook, Zachariah Albaugh, Daniel Bowman, John Hart, Daniel Ulrich, Abraham Replogle, Sr., George Countryman, Christian Hollar, Abraham Myers, Daniel Welty, Daniel Zook, Jacob Bowman, John Werking, John Crull, John Hollar, David Lontz, Edward Raffe, Aaron Richardson, Abraham Garver, Frederick Dilling, Henry Shultz, Abraham Bowman, Lewis W. Teeter, Joseph Holder, B. F. Koons, Abraham Hollar, Ithmar Bowman, Jacob Replogle, Benjamin F. Crull, Levi S. Dilling, Henry Moore, M. W. Robertson, Jacob Deardorf, Martin Werking, Daniel Bowman, Amos Ellenberger, Isaiah Brennaman, Charles Bowman, Jonathan Hoover, Abraham Replogle, Jr., Franklin Bowers, Harrison Johnsonbaugh, Daniel Brennemman, Samuel Shock, Frank Dillon, Charles W. Miller, Clinton Stonecipher, David Shellenbarger, William Bowman, Arthur Hoover, Lewis Himes, Lawrence Sherry, John Herr. It will be seen that a number of deacons were later called to the ministry.

The presiding bishops of this church: David Miller, 1820 to 1833; Benjamin Bowman, 1833 to 1850; David Hardman, 1850 to 1864; Daniel Bowman, 1864 to 1885; L. W. Teeter, 1885 to 1917. The latter secured most of the data for this sketch, having written a similar account for the History of

Wayne County. L. S. Dilling, who has served as church clerk for more than thirty years, also has given valuable information.

The membership of the Nettle Creek congregation early became strong and has remained so. It is now 320 in membership. This strength has largely been due to the strong ministers who fed the local church. David Miller, Benjamin Bowman, David Hardman, Daniel Bowman and Lewis W. Teeter rank among the leaders of the Brotherhood. Each year two or three series of meetings are held. A series of meetings held by Elder I. J. Rosenberger in 1886 resulted in fifty-seven members being added. Public preaching has been held every Sunday for nearly sixty years. There are two love feasts every year. The national Thanksgiving has been observed ever since 1863. Sunday-schools have been held since 1868. A Harvest Meeting is held on the last Thursday of August each year. L. W. Teeter and L. S. Dilling were charter members of the Sunday-school. Frederick Dilling was the first superintendent. In 1873 there were three Sunday-schools, with Elder Daniel Bowman as superintendent at White Branch, John Smith at Locust Grove, and Jacob Hoover at the Brick.

The Nettle Creek brethren have had great missionary zeal. To the west and the north they went preaching the Gospel, far beyond their own congregation and even beyond their own State District. Out of what was once their territory seven congregations are now at work.

### NEW HOPE

The New Hope church in Jackson County is one of the results of the mission efforts of Southern Indiana. There is a house of worship eight miles southeast of Seymour, and about two miles east of Chestnut Ridge station. The church was organized about forty years ago. During the last thirty years there has not been much increase in membership, though much good has been done by keeping the light of the true Gospel shining here. Under the mission work of Southern Indiana some of the efforts here may be read. Jacob and Sherman Rider were two ministers living here in the past.



W. L. Ross and J. J. Spall are present ministers. Asbury Gudge, W. H. Ross, W. P. Carpenter and Amos Spall are the present deacons. The church has a membership of forty-five.

### NORTH LIBERTY

The North Liberty congregation was known, until a few years ago, as the South Bend church. The South Bend church formerly included the St. Joseph church, but a division was made in 1868. In 1882 there were 175 members, with Daniel Whitmer presiding elder, Aaron Miller, D. Hartman, Isaac Early and William Borough, ministers. At this time, and for years after, this church included a part of South Bend.

Concerning the work of Elder Abraham Whitmer, who was the pillar for years in this church, more is said elsewhere. A history of the Whitmers is almost a history of this church. Abraham, Daniel and Merrill, father, son and grandson, in turn have presided. Harvey Bowers was elected here in 1906 and Charles C. Cripe in 1905. Jonathan Cripe, a minister in the second degree, moved in, was ordained in 1905 and here he died.

Some of the deacons during these years were Daniel Plabse, E. Heim, David Whitmer, W. H. Tinkenbruder, Henry Cripe, Frank Kale, Samuel Bates, Henry Miller, Henry Whitmer, Henry Bowers, Harvey Yoder, Elmer Yoder, Jacob Warner, Christian Hawblitz, William Arnold. Solomon Burkholder, Samuel Good, Jerry Peters, and Claud Ulrey are the present deacons.

In 1915 John Brumbaugh came here as principal, and later as superintendent of the North Liberty schools. He is a minister and is helping along with the Sunday-school and public services. Elder Daniel and Merrill Whitmer still reside here. Elder Jacob Hildebrand lives in North Liberty. There is now a membership of 150. The congregation has one house in North Liberty and one four miles northeast, known as Oak Grove.

### OAK GROVE

Oak Grove formerly was known as Palestine. The first member of this territory was Sister John Byroads. Her maiden name was Susannah Woodling. She was baptized while

yet a girl by Elder D. B. Sturgis in Bond County, Illinois. They moved first to Newton County and later to the western part of White County. The Monticello brethren did preaching here and others united with the church. The congregation was organized in 1870 with twenty members.

For some years the church grew rapidly. Elder Abram Miller moved in from Santa Fe. Jacob Spangle, Thomas Dobbin, G. W. Jewitt, J. H. Maurer and Sherman Clapper were called to the ministry here. At one time there were nearly 100 members. But the land was poor and swampy. People came and went. Elder Miller joined the Old Order Brethren and the work declined.

Elders Abram Rinehart and W. S. Toney took much interest in these people, and did much work in their day to keep the work active. A house was built in 1896, three miles west and one mile north of Reynolds. This was burned in 1912, but immediately replaced by another. Since then the work has been in charge of the Mission Board. George Bridge is still residing minister and elder. David Byroads, one of the faithful old deacons, was killed in a runaway while on his way home from church, October 28, 1916.

## OGANS CREEK

Data by J. H. Wright

This congregation was organized in November, 1873, at the home of Sister Leslie. The territory of the church was taken from Manchester on the north and Andrews on the south. Abram Leedy, of Andrews, was chosen presiding elder. On the same day Samuel Reniker was called to the ministry, and Jonas Warvel, Joshua Hoover and Daniel Blocher were chosen deacons. Seven adjoining elders and ministers were present: Jacob Metzger, Jacob Karn, Jacob Snell, Jacob Funderburg, Joseph Leedy, Abram Leedy and Israel Harter.

Regular services were held at the Leslie schoolhouse and at the Antioch Christian church. Here in February, 1875, occurred a lengthy debate between William Manville, of the Christian church, and R. H. Miller, representing the Brethren.

The first series of meetings was held by Elder George W. Cripe, who also preached for the church once a month for some time. Through his efforts many were brought into the kingdom.

The first love feast was held in the barn of Joseph Lesh, June 10, 1875. At this meeting Peter Wright and Jacob Early were chosen deacons. Peter Wright was one of the first settlers in this community. At the same time his son, John H., was called to the ministry.

The Brethren built their house of worship in 1876. It is located four miles south and two miles east of North Manchester. It is still used. About the same time Samuel Reniker living in the south part of the District, built a house at his own expense, on his farm, and deeded it to the Ogan's Creek church. Meetings were held here for years, but the appointments finally were dropped.

May 29, 1876, J. H. Wright was advanced to the second degree. In 1879 S. S. Ulrey and P. A. Early were called to the ministry. They were advanced to the second degree February 26, 1881, at the same time that J. H. Wright was ordained by Joseph Leedy, Abram Leedy and Jacob Funderburg. In 1882 the membership numbered 125. Some of them went with the Progressives, among them Perry Early.

Since 1882 the church has called to the ministry Ira Kreider and Elmer Gilbert. They have chosen as deacons William Kesler, Hezekiah Grossnickle, Moses Hoover, Joseph Hoover, John Unger and Everett Paul. Joseph Cart, Zachariah Emrick and John Brubaker have served the church for a while in the deacon's office. From 1882 to 1904 Elder J. H. Wright was presiding bishop. Since then S. S. Ulrey, George Swihart, and Elmer Gilbert have in turn presided. The congregation is not as large as in former years. Many of the large families of those days are scattered, while others failed to take their places.

## PERU

The Peru congregation was organized in March, 1912. Under the direction of the Mission Board of Middle Indiana Elder Silas Fisher and others had done some very effective

work here. There were sixty members in the new organization.

The next day, March 17, was the dedication of the new churchhouse. Elders J. C. Murray, George Swihart, J. G. Stinebaugh, Frank Fisher and others took part. The dedicatory sermon was preached by Elder Otho Winger. The churchhouse is a good, substantial one built at a cost of \$5,000. In a series of meetings that followed, conducted by Elder J. W. Norris, there were twenty-two accessions.

Since then the church has done well, largely under the pastorate of Elder Silas Fisher, with the support of the Mission Board. The membership is near 100. The present deacons are Levi Eikenberry, B. B. Keephart, Charles Butler and Joseph Nicodemus. Brother Charles Butler is superintendent of the Sunday-school.

### **PINE CREEK CHURCH**

By Andrew Rupel

During the early part of the last century the Brethren came into the northern part of Indiana. A very large territory, extending from South Bend southward toward Plymouth, was included in what was called the South Bend District. Brother Abraham Whitmer, of Sumptions Prairie, and Brethren Jacob and David Miller, of Portage Prairie, came into this locality on regular dates, and preached in the homes and schoolhouses. In this way they planted the first seed, from which have grown North Liberty, Pine Creek, Blissville, Union and the Salem congregations.

They planted better than they knew. In 1852 Brother Washington Fenson, a minister, moved within the bounds of what is now the Pine Creek congregation. The same year Brother David Rupel was called to the ministry. He built his house with large double doors, so as to use it for a house of worship as well as for a home. In 1854 the Pine Creek congregation was organized, with Brother E. Fenson and David Rupel as ministers, and Brother Abraham Whitmer, of South Bend, as elder.

In 1856 Brother David Rupel was ordained to the eldership and given the oversight of the church. The first dea-

cons were Brethren William Johnson, Abraham and Michael Miller. In 1857 the official force was strengthened by the coming of Brother John Barnhart and the election of Brethren John Knisley and John Hoover to the ministry; also Brethren J. A. Long and Abraham Stump as deacons. Soon after that Brethren Jacob and Isaac Thomas, ministers, moved here. In 1864 Brethren David Clem, A. Abshire and A. M. Rupel were chosen to the deacon's office.

At this time the Union church with the territory south was divided from Pine Creek. The homes and schoolhouses were too small to accommodate the people in attendance at the services. So in 1866 the East and West houses were built. The East house was built large, and used for holding love feasts.

In 1867 two ministers, Brethren Elias Steele and George Barnhart, came here. Between the years 1870 and 1873 Brethren D. W. Rupel, Samuel Culler, Jacob Hawblitzel and G. E. Steele were chosen deacons. In 1875 A. B. Peters and A. M. Rupel were elected to the ministry. The Blissville house was built in 1875, and the Center house in 1877.

These facts give evidence of the work our fathers did, and of the influence of the Word of God on the hearts of the people. In 1878 Brethren Allen Maurer and James Brown were chosen deacons. In 1882 Brother Jacob Summers was elected to the ministry, and Brethren Jesse Thomas and Zimmerman were chosen deacons. About this time Brethren Jacob Hildebrand and G. W. Armentrout (ministers) moved into the congregation. In 1884 Brethren J. G. Wogoman and S. N. Eversole were elected ministers.

In 1888 Brethren Jacob Hildebrand and A. B. Peters were ordained to the eldership. Brother Levi Pippinger, a deacon, came into the congregation in 1894. The following ministers moved here and remained only a short time: Brethren L. E. Miller, in 1891; Lemuel Hillery, in 1894; Edward Ruff, in 1896; D. H. Weaver in 1897; Jacob Heistand in 1906, and John Markley in 1912. Brethren William Long, M. C. Morris and C. F. Rupel were chosen to the deacon's office in 1897.

In 1898 Brother C. F. Rupel was elected to the ministry; Brethren David Ruff and S. Burkholder were chosen deacons, and A. M. Rupel was ordained as elder. In 1902 Brother La-



**Pine Creek, East House.**—The last service held in this house before it was remodeled

fayette Steele was elected to the ministry; Brethren G. Stump, Jacob Freed and Christian Killian were chosen deacons.

In 1904 C. F. Rupel and Lafayette Steele were advanced to the second degree of the ministry. In 1910 Brethren William Summers and William Killian were chosen to the deacon's office. In 1912 Brother James Kesler was elected to the ministry and Lafayette Steele was ordained elder.

In June, 1912, the southern part of the congregation asked for the privilege of organizing into a separate congregation, which was granted them. The organization is known as the Blissville congregation. Pine Creek now has only two houses of worship. The condition of the East house became such that the congregation decided to remodel it. That has been done with credit to every one that has helped in the work. More than this, we hope and labor that it will be the means of giving God much glory.

In 1913 Brethren Arthur Long and Jacob Gensinger were chosen deacons, and in 1914 Brother Ira C. Isenhour, a minister, moved here. The present officials are as follows: Brethren Andrew Rupel and Lafayette Steele, elders; Brother I. C. Isenhour, minister; Brethren D. W. Rupel, Jacob Hawblitzel, Allen Maurer, William Long, David Ruff, G. Stump, M. S. Morris, William Summers, Arthur Long and Jacob Gensinger, deacons. The congregation has 213 members. The work done at present in the regular preaching services, the Sunday-schools, the Christian Workers' meeting and along individual lines is growing rapidly and is proving that God is working through his people at this place.

---

Author's Note: We are giving the above account as written by Brother Andrew Rupel. Since then he has passed away. His successor in the eldership is Elder Lafayette Steele.

## PIPE CREEK

The Pipe Creek church takes its name from the little stream flowing through the southern part of Miami County. The Brethren began holding some meetings here about 1851. In 1851 Samuel Murray, a minister in the second degree, moved from Ohio. The church was organized in 1852 with sixteen charter members. Abraham Shepler and Gottlieb Keller were

colaborers with Murray. The first deacons were John Cripe, Benjamin Kinsey, and David Shirley, Jacob Long, George Myers, Daniel Way, Samuel Puterbaugh and their wives.

Under the active preaching of Brother Murray the church grew very rapidly. He was ordained and given charge of the church in 1857. In the early sixties John E. Shively and Philip Erbaugh were called to the ministry. Elder Murray moved to Huntington County in 1864. John E. Shively lived in the Santa Fe church after its organization in 1871. Elder Shepler became bishop in charge. Philip Erbaugh later went with the Progressives.

September 18, 1873, the church called to the ministry Daniel P. Shively and Daniel Bowser. Other elections to the ministry since then have been D. H. Long, 1880, died in 1912; Isaac Shepler, 1890, died 1905; D. P. Nead, 1891, ordained 1898; D. P. Klepinger, 1902, and E. E. Daily, 1907. The last three are still serving the church.

A number of ministers have moved in. Abraham Rinehart came from Upper Deer Creek in 1881, served as presiding elder a number of years, and died November 30, 1916, at the age of 93. Joseph Shepler came from Santa Fe, and died in 1911; D. W. Hostetler has lived here twice; Peter Houk came from Howard County in 1911 and was for a time elder in charge.

Presiding elders in order have been Samuel Murray, Abraham Shepler, Abraham Rinehart, D. P. Shively, D. P. Nead, Peter Houk and Frank Fisher (non-resident). The present deacons are A. Cripe, William Wissinger, W. E. Puterbaugh, Allen Metzger, Jacob Wissinger and E. S. Metzger, and W. B. Daily, clerk. The latter, together with E. E. Daily, furnished data for this sketch.

The first house was erected in 1856, one-half mile south of Nead, on land donated by Daniel Shively. In 1873 the present large brick structure was built on land donated by Hannah Metzger, one and one-half miles west of Nead and seven miles southwest of Peru. The District Conference was held here in 1888 and 1898. In the spring of 1876 Elder R. H. Miller held a public discussion here with Elder Aaron Walker, of the Disciple faith. Following this debate many were added to the church by baptism.



The first Sunday-school was organized in 1884 and has continued since. John Erbaugh was the first superintendent. Since 1884 there has been at least one series of meetings every year. Elder Daniel Wysong, of Nappanee, has held six of these series of meetings. The membership now numbers 155.

### PLEASANT DALE

"In the autumn of 1844, when part of Indiana was yet a vast wilderness, unknown to civilization, a brother, by the name of Philip Hartman, with his family emigrated from Westmoreland County, Pennsylvania, to what was then the Far West. The only mode of conveyance at that time was the wagon. Many days they traveled through dismal swamps, fording swollen streams and facing many hardships, going through rain and storm, until finally they landed at the banks of what is known as Peterson Creek, Kirkland Township, Adams County, Indiana."

The above is an introductory paragraph taken from an account of the Pleasant Dale church, written by Murl E. Fulk. It is a picture of what occurred many, many times in the early settlement of Indiana.

Philip Hartman died the year after he settled in his new home. Sister Hartman courageously kept her children together and built up a home. For sixteen years she was the only member living in this part of the State. In 1860 Israel Stoneburner moved in from Hocking County, Ohio. His wife was a member, but he did not join until some years later.

In 1868 Samuel Stump, a minister who resided near Mar-  
kle, heard of these isolated members and paid them a visit. Then regular monthly meetings were held by Brethren Stump and John Metzger, a German preacher. Israel Stoneburner's barn was the meeting place in summer time, and a school-house was their house of worship in winter. About this time, at the request of the people of this community, Elder George W. Studebaker, of Delaware County, held a discussion with Christian Stalter, of the Brethren in Christ, on the Lord's Supper. The outcome seems to have been favorable, as eight persons were baptized at the close of the debate. In the latter part of June fourteen members held their first love feast.

In 1867 Walnut Level was organized and the Adams County members became a part of that organization. Preaching was supplied by brethren from other congregations, principally by George W. Studebaker. In 1876 Samuel Neher came to Walnut Level and held regular appointments in different parts of the territory. Some brethren from Allen County, Ohio, moved in and the work grew. In 1889 the church was organized and D. M. Byerly was called to the ministry. Samuel Neher was the first elder. Some of the deacons have been C. W. Miller, H. J. Dilling, Jacob Olwine and Edward Zimmerman.

In 1890 a house of worship was built about halfway between Decatur and Bluffton. In 1899 D. M. Byerly was ordained and placed in charge of the church. J. W. Stoneburner and Jacob Heller were assistants. Later Jesse Byerly and Murl Fulk were chosen. The former took a Bible course in Manchester College, graduating in 1911. He is again assisting in the work here. I. F. Yaney has moved in from Blue Creek, which was disorganized and became a part of Walnut Level. This mother church, in turn, was disorganized in 1913 and became a part of the Pleasant Dale territory. In this year John Kline, of Beaverdam, moved in. The church now has a membership of eighty, and a live Sunday-school that is doing good work.

### PLEASANT HILL

The history of the organization and early work of Pleasant Hill is to be found in that of Cedar Creek. The original congregation was divided in 1873. Pleasant Hill at that time had but twenty-five members. In 1875 their house was built four miles east of Churubusco. Jeremiah Gump was the presiding elder and only minister. Manuel Hufford, Nathan Johnson and William Finney were then deacons. Since then the church has called to the ministry William Finney, Alva Disler, Jesse Gump, Elmer Pepple, 1910, and Charles O. Gump, 1910.

Jeremiah Gump was elder in charge from its organization until 1908. Since then Jesse Gump has been elder except one year. The membership is now sixty-five. There has been a steady ingathering, especially of members' children, but

many have moved out. The present deacons are Martin Jackson, Albert Gump, Bert Bosler, Chester Pepple, Charles Myer and Charles Jackson. The first Sunday-school was organized in 1875, with William Finney superintendent. Sister Alva Disler is the superintendent at present.

### PLEASANT VALLEY

The Pleasant Valley congregation was once a considerable part of the Rock Run congregation. The early preaching was done here by Elder Jacob Berkey and other brethren. The division of the territory occurred in the early seventies. The first minister was Joseph Hoover, who had been elected in the Rock Run church in March, 1868. A. A. Wise, Richard Hout, David Nihart, Samuel Cripe and Chester Gate were the first deacons. The churchhouse, located three miles northwest of Middlebury, was built in the fall of 1867. The dedication services were conducted by Elder Jesse Calvert, who followed with a series of meetings.

In 1876 Elder J. B. Shoemaker, from Ohio, moved in and was given the oversight. In 1880 Brother Joseph Hoover was advanced and later given charge of the congregation. Abraham Wise was the first minister elected. He and Levi Dake, who had moved into the congregation, were advanced to the second degree. Other ministers elected were Christian Schrock, J. E. Ulrey, J. H. Schrock, J. H. Mishler, C. C. Cripe, I. E. Weaver and Cyrus Steele. During this time, too, thirteen deacons were elected. Resident elders of the congregation are as follows: J. B. Shoemaker, Moses Weaver, Joseph Hoover, Christian Schrock, J. H. Schrock, J. H. Fike, and J. L. Mishler. Lemuel Hillery, Levi Hoke and I. L. Berkey were adjoining elders, having charge at different times.

In 1913 the Pleasant Valley congregation, consisting of about 200 members, was about equally divided into two congregations. The south part took the name of Middlebury, while the north part retained the old name. In 1916 the membership numbered eighty-three, with J. L. Mishler presiding elder and pastor, assisted by eight faithful deacons, Eli Y. Schrock, Daniel Bollinger, Jasper Scherck, William Bowman, Albert Kindy, Ira Leer, Samuel Culp and John Young.

Information for this sketch furnished by Eli Y. Schrock.



Elders of Pleasant Valley Church

D. D. Bollinger	John Mishler	Edson Ulrey	C. C. Cripe
J. H. Fike		J. H. Schrock	

Small pictures:

J. B. Shoemaker

Joseph Hoover  
Abraham Wise  
Christian Schrock

Elias Schrock

## PORTAGE

This church was organized in the early thirties. The first elder was David Miller, who was also the pioneer preacher in the Nettle Creek congregation, Wayne County, Indiana. In 1834 the church made a happy choice of a minister in the person of Jacob Miller. He became a man of large influence, not only at home, but elsewhere. Under his service the church grew strong in numbers.

In 1851 a house of worship was built eight miles northwest of South Bend. It was the first house of worship that the Brethren built in Northern Indiana. It stood in a beautiful oak grove, near the Michigan line. It has been used for sixty-five years.

Associated with Jacob Miller was his brother, James. Later the church called to the ministry Thurston Miller,



**Portage Church**

The First Meetinghouse in Northern Indiana

John Heaston, F. F. Fields and Isaac Miller. Since Portage included a part of South Bend, at different times there lived within the bounds of the church Peter Wrightsman, D. B. Sturgis, John Wrightsman and John Sturgis. Some of the deacons who have lived here are Peter Wycoff, Michael Augustine, George Witter, George Scott, John Stoup, Christian Holler, James Houston, Samuel Keltner, Jacob W. Whitmer, William Strauss, William Brown, John Wedell, Daniel Wagner, and Thomas Longley.

At one time Portage was one of the largest churches in Northern Indiana. Its territory was the northwestern part of St. Joseph County, Laporte County, and Berrien and Cass Counties in Michigan. Later it was divided. The Laporte church was organized in 1870, taking in Laporte County. Berrien church was organized in Berrien County, while Pokagon was largely in Cass County, Michigan. These churches weakened the mother church in numbers. The division in 1882 took many into the Progressive church. Amsey Puterbaugh labored to build up the work for a while but it gradually declined, until 1916 there were only a few members and no resident minister.

The other part of this congregation have fared but little better. Pokagon has ceased to exist. Berrien has become quite weak. Laporte is not as large as when organized, though it has held its own a little better than any of the rest.

### PLUNGE CREEK CHAPEL

This was a part of Eel River until 1913. Since then it has been a separate organization. J. H. Wright has been the presiding elder. Roy Mishler was their first resident minister. He later moved to Roann. Moyne Landis is their present pastor. Their deacons are Adam Tully, John Harp, John Miller, Albert F. Miller and Ford Landis. They remodeled and enlarged their house of worship in 1913. They have a good Sunday-school, with John Miller superintendent. Their present membership is 117. Their house of worship is located four miles north and two miles east of North Manchester.

### PORTLAND

The Portland congregation formerly was known as Bear Creek. The first call for preaching was made by three sisters, Amanda Garber, Margaret Andrews and Annie Petry. Their husbands were not members when they moved here about 1856. Brethren George Siler, Henry P. Wehrly, Thomas Wenrick, Jacob Miller and George Petry began to hold meetings. Members were added both by baptism and immigration.

The growth of the church was slow but healthful, and at one time the membership numbered eighty. The membership was scattered far to the north of Portland into Adams County. Here the Blue Creek church was organized. Later a house was built in Portland. It was dedicated in October, 1891, Elder S. W. Hoover, of Dayton, Ohio, preaching the dedicatory sermon. Here the District Conference was held in 1897.

The church has called to the ministry the following brethren: Daniel Walz, Eli Renner, Henry P. Garber, Ezra Neher, William Barrick and Lewis Oaks. Deacons elected from time to time were Joe Hanna, Eli Renner, Henry P. Garber, Moses Burkett, Christian Blocher, Lewis Oaks and Michael Blocher. The oversight of the church has been held by Elders Thomas Wenrick, Daniel Waltz, Samuel Neher, W. K. Simmons and D. M. Byerly. For some years the church has been in the hands of the District Mission Board of Middle Indiana. Elder W. L. Hatcher labored here for five years. Their new pastor is B. D. Hirt.

A few words should be said concerning the work of Henry P. Garber. His wife, Amanda Garber, was one of the first members, though he did not join until twenty years afterwards. Sister Garber was one of those sturdy mothers in Israel who made religion of prime importance. When her husband came to the church her joy was great. Soon he was called to the ministry. From 1885 to his death, in 1901, the history of the Portland church was largely his history. Through his untiring efforts the meetinghouse was built. Often he would have to ride from ten to twenty miles to fill his appointments. Sickness only could prevent his going. These labors gradually weakened his body, until his Master called him home. His faithful wife kept up her prayers and trust in God, believing that the Lord would raise up others to carry on the work. She quietly fell asleep in Jesus December 18, 1908. Her daughter, Mary, has furnished material for this sketch. She, too, has shown in life her parents' virtues of faith and loyalty to Christ.

### PRAIRIE CREEK

The Prairie Creek church was organized the spring of 1861 with sixteen charter members. Elders George W. and John U. Studebaker had been preaching in this vicinity and baptizing believers. At the organization Elder John U. Studebaker was chosen presiding bishop. Nathan Price was called to the ministry and Eli McConkey chosen to the deacon's office. The first communion was held in McConkey's barn. George W. Studebaker, of the Mississinewa, and Jacob Funderburgh and Joseph Hartman, of the Salimony congregation, did most of the preaching, filling appointments every two weeks.

In the summer of 1864 the church chose for a deacon John Minnich, and Fred Huffman for minister. Brother Huffman did not accept. Two years later Gabriel Kitterman was called to the ministry and Alfred Ratliff elected deacon. Soon after this, Elder G. W. Sala moved into the congregation and was at once given oversight of the church. He remained the faithful shepherd until his death. During this time Noah Ohmart and Emmanuel Popejoy were elected ministers, and as dea-

cons, Peter Minnich, Michael Minnich, Jacob First, Berny Lucky and Frank Burris.

The Sugar Grove meetinghouse, located five miles southeast of Warren, was built in 1878. William and Jonathan Irwin were contractors, and John Minnich was foreman of the constructing committee. The house was dedicated in the fall of 1878, Elder George W. Studebaker preaching the dedicatory sermon. At the fall communion Lewis Huffman was elected deacon. He was called to the ministry in 1884. Calvin Eiler and W. A. Popejoy were elected in 1886. Daniel Risinger and John Jamison were later elected deacons. In December, 1880, a debate was held here between S. H. Bashor, representing the Brethren, and E. W. Hammon, of the Disciples church.

Since the membership was scattered more houses of worship were erected. A house was built in the eastern part of the District, in what is known as the Popejoy neighborhood. This is known as Pleasant Grove, located three miles northwest of Poneta. Elder W. R. Deeter, then of Delaware County, had done much preaching here, and many had come to the church from other denominations. Later, in the south part of the District, in the Kitterman and Ratliff neighborhoods, a house was purchased of the Free Methodists. This is now known as Maple Corner, located six miles west and south from Montpelier.

After the death of Elder Sala, in 1895, Gabriel Kitterman became presiding elder. Later elections to official positions are as follows: 1901, D. R. Hardman and J. L. Mahon, ministers; 1905, Levi Huffman and Harvey Kitterman, deacons; 1907, D. R. Hardman and J. L. Mahon, second degree; 1911, D. R. Hardman ordained to full ministry; 1914, Watson Hayward, Samuel Minnich and John Garrett, deacons. In 1907 Gabriel Kitterman, because of advanced age, was relieved of the oversight and Lewis Huffman given charge. In May, 1914, on account of poor health, Elder Huffman asked release and J. W. Norris was chosen. Margaret Bixler Garrett, who lives in the church, has been given permission by the church to preach.

The church now has three houses of worship, three Sunday-schools, and eighty-six members. Only three members



living here were present at the dedication of the Sugar Creek house—John Minnich and wife and Susan Huffman. The latter is the mother of Elder Lewis Huffman, and is now nearing her 100th year. She has a keen memory and good use of all her faculties. She has lived to see the fifth generation, and is still happy in her Savior's love.

The material for this sketch was furnished by Elder D. R. Hardman.

### PYRMONT OR NORTH FORK

In 1828 David Ulrey and family emigrated by wagon from Montgomery County, Ohio, and settled along the North Fork of Wild Cat Creek, in Carroll and Tippecanoe Counties. There were sixteen persons, of whom eleven were members of the church: David Ulrey and wife, son, Samuel Ulrey and wife, son-in-law, John Shively and wife, sons, David and Leonard Ulrey, Christian Replogle and wife and Joseph Replogle.

The father, David Ulrey, was a deacon. A church was partially organized in 1829 and Samuel Ulrey was chosen deacon. There seems to have been some little association of this band with those who were settling along Deer Creek in the north part of Carroll County. In 1830 Jacob Brower and a Brother Garber came from Ohio and did some preaching. At this time Samuel Ulrey and John Shively were called to the ministry. In 1831 the first communion was held in the barn just erected by David Ulrey. The framework of this barn is still standing on a farm now owned by Elder J. W. Root.

In 1832 the congregation was fully organized. There were sixteen members. In addition to the ones already mentioned, there were John Wagoner and wife, John Cripe and wife, Samuel Wagoner, Esther Wagoner and Joel Fouts. Leonard Ulrey had died in 1830. "Meetings were held every two weeks at the cabins or barns of members, and in pleasant weather they worshiped in the groves—God's first temples."

In 1833 the church lost by death one of its ministers, Samuel Ulrey. The next year there came from Ohio John Metzger and wife, who settled in the southern part of the District near the Middle Fork of Wild Cat Creek. The brethren

at once recognized his fitness for service. He was elected deacon in 1834 and called to the ministry in 1835. He at once magnified his holy calling and soon became a power as a preacher in these early days. In 1843 he and John Shively were ordained to the eldership.

In 1845 the church had grown to such an extent that it was considered best to effect a division. A road, later to be known as the Lafayette and Burlington Road, was the boundary between the two organizations. Elder John Shively took charge of the north organization, then called the North Fork, now Pymont, while Elder John Metzger had the oversight of the southern part, then known as Middle Fork, now Rossville. From now on their histories diverge, though in proximity and fellowship there has remained a close bond.

The pioneer family was already passing away. Susan Ulrey, wife of David Ulrey, passed to the home beyond in 1845 and her husband followed her in 1849.

Leonard Blickenstaff and Eli Troxel were elected to the ministry in 1847 and 1851, respectively. Jacob Wagoner and Aaron Ulrey were elected deacons. "In 1852 Jacob Wagoner donated a plot from his farm at the village of Pymont, on which was erected the first church of worship. It was 40x60, and was built of heavy timbers such as walnut, poplar and oak, in which the forests so richly abounded. The building committee was Daniel Wagoner, Jacob Wagoner and Christian Shively; Henry Burkholder and William Freece were carpenters. No dedication services were held, but a communion opened the forty-eight years of service of this noble structure."

1856, Jacob Ulrey was elected to the ministry; Isaac Ulrey and Jacob Cripe were elected deacons, and Daniel Wagoner died. Daniel Metzger and Daniel Cripe were elected deacons in 1857; Jacob Wagoner and Jacob Cripe were called to the ministry. The latter died in 1858. 1859, Daniel Cripe was elected minister; 1860, Samuel W. Ulrey and John Felix, deacons.

During the years that followed a number of members moved to Illinois. Some of them later moved back. In 1865 Isaac Cripe moved in from the Howard church. Two years later he and Jacob Wagoner were ordained to the eldership. In 1872 the church territory was again divided, the part in



**Pymont Church, 1852-1900**

Tippecanoe County being called Fairview. Of this new division Elder John Shively became elder, assisted by Samuel Ulrey, a minister. Isaac Cripe and Jacob Wagoner retained charge of North Fork. The privilege was given to the members of the original congregation to hold their letters in whichever congregation they chose.

A Sunday-school was organized and conducted for a while in 1866. In 1881 the Old Order element took from this church about thirty members, including Joseph Wagoner, minister, Abraham Wagoner, David Wagoner and Daniel Metzger, deacons. In 1888 the Sunday-school was reorganized, with John Reiff as superintendent. Soon after this regular quarterly council meetings were held and reports kept of the proceedings. For the accommodation of those living in the east part of the District a church 30x40 was erected. The house is still standing, though the work was abandoned some years ago.

Since 1873 the church has called the following brethren to the ministry: John Ulrey and Joseph Wagoner, 1873; David

A. Hufford, 1877, moved to North Dakota, 1897; D. L. Barnhart and G. F. Wagoner, 1907; Willard H. Hufford and Fred Replogle, in 1915. The following were elected deacons: Daniel C. Wagoner, 1877; Eli Cottrell and D. D. Blickenstaff, 1892; Andrew Wagoner and John L. Wagoner, 1894; Solomon Ulrey, Allen Wagoner, D. L. Barnhart and Zimri Sensebaugh, 1903. During this time some ministers moved in from other congregations: George W. Strong, from Pennsylvania, 1877; Leonard D. Wagoner from Middle Fork, 1877, died the next year; L. T. Holsinger and E. M. Cobb, 1899; the former moved to Rossville, the latter to Elgin, Illinois; Merton J. Holsinger, 1904, moved out in 1907. Jeremiah Barnhart came from Fairview in 1909.

When Elder L. T. Holsinger and E. M. Cobb came, in 1899, the church at once thought of a new house of worship. The old house was torn down March 12, 1900, and the same day work was begun on the new one. Much of the hauling and work was donated by the members. The new house was dedicated November 18, 1900, Elder D. L. Miller, of Mount Morris, preaching the dedicatory sermon. Elder H. B. Brumbaugh, of Huntingdon, Pennsylvania, and a number of adjoining ministers were present. Brother Miller gave a series of Bible Land talks. These closed with a love feast, which was also the beginning of a series of meetings held by Elder Isaac Frantz.

The presiding bishops of this church were as follows: John Shively, 1843 to 1872; Isaac Cripe, 1872 to 1893; D. C. Campbell, 1895 to 1899; L. T. Holsinger, 1899 to 1905; A. G. Crosswhite, 1905 to 1907; J. G. Stinebaugh, 1907 to 1910; since 1910 Elder Jeremiah Barnhart. He was elected at Fairview. Since coming to Pymont he has rendered good service to both his own and other congregations. He is a member of the District Mission Board. His brother, D. L. Barnhart, is his associate in the work, having been ordained in 1913. Elder John P. Ulrey is now getting old. The two young ministers, William H. Hufford and Fred Replogle, assist in the work. The church membership is 115. The church historian is J. W. Vetter, now living at Rossville. Much of the information in this sketch is due to him.

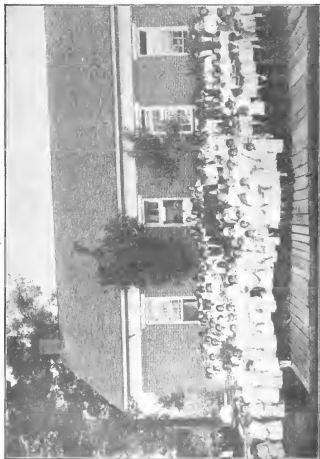
## ROANN

This organization was at first a part of the Mexico congregation. The first preaching was done by Brethren William Moss and George Brower. Many persons united with the church under their faithful preaching. Jonathan Swihart was a pioneer preacher. Many of the early members here came from Virginia. Among these were Daniel Barnhart, Daniel Showalter, David Neff and Martin Winger.

The church was organized in 1855 with about ninety members. Matthias Myers, Daniel Barnhart and Daniel Showalter were the first preachers. Daniel Barnhart later moved to Appanoose, Kansas, where he went with the Old Order Brethren. Daniel Showalter died here in 1863. The name of the church was at first Squirrel Creek, from a little stream flowing into Eel River. A meetinghouse was built in 1864, just across the river from Roann. This house would have been built sooner but for the trials the brethren had in paying out those who had been drafted in the war. The house is still used.

David Neff was elected deacon here in 1861, called to the ministry in 1865 and ordained in 1872. His cousin, Benjamin Neff, and John Wagoner were elected in 1868, Isaac Deardorf and David Swihart in 1872. In the seventies Elder Jesse Myers moved in from Iowa. He was an able man and served the church some years. Some of the early deacons were Shelby Arthur, John White, Alexander Abshire, J. T. Jenkins, Joseph John, Solomon Eikenberry, Abraham Landis, John Deardorf, Henry Neff, Isaac Bowman, James Zook and George Deardorf. In 1881 there were 150 members. Very few went Old Order but a number went Progressive.

The name of the church was changed from Squirrel Creek to Roann in 1882. About this time Aaron Moss moved in from the Somerset church and lived there a few years. Morris Dillman was a minister here about this time. In 1896 the church called three brethren to the ministry: George E. Swihart, Henry J. Neff and Robert Miller. One year later they were advanced. Robert Miller later asked to be relieved of his work. H. J. Neff moved away in 1898. The account of his work is found on another page. George E. Swihart was



**Roann Church and Sunday School**

ordained in October, 1904, and for eleven years has been presiding elder, excepting one year when J. D. Rife had charge.

The last one called to the ministry was Jonathan Cripe. D. H. Weaver, of California, lived here a while. I. E. Warren moved in from Beaverdam, and was ordained in 1908. C. C. Miller came from Pleasant Valley, Ohio, J. D. Rife from Somerset. R. E. Burger from Allerton, Illinois, and P. N. Cool, of Ohio, lived here a while. Later deacons were Joseph Heeter, Ira Seitner, H. E. Weller, Enos Swihart, William Fairburn, Levi Eikenberry, Ira Swihart and Ray Figert. The church has lost many members by emigration to the West. The membership in 1916 was 136.

### ROCK RUN

The first members of what is now the territory of the Rock Run congregation belonged to the Elkhart congregation, where Elder Daniel Cripe and others served their people. Most of these had moved in from Ohio. Among others we have the names of Jonathan Myers, Jacob Beckner, Joshua Perry, Samuel Ulrey, Samuel Stutsman, Daniel Stutsman and Samuel Cripe. Occasional meetings were held at these places.

In 1848 Jacob Berkey moved in from Somerset County, Pennsylvania. The members were not slow to recognize that he possessed unusual ability. About 1850 the church was organized, with Elder Jacob Studebaker, of Goshen, as the first elder. On the same day Jacob Berkey was elected to the ministry, and in a short time was advanced and ordained. This stirred up the opposition of a Peter Deardorf, who had also moved in from Pennsylvania. He finally left the church.

In these early days the Rock Run congregation had the services of another able preacher, Elder James Tracy, who had moved from Ohio to South Bend, and then to Rock Run, where the members assisted him in buying forty acres. He was an able man, but soon sickened and died of typhoid fever.

The first churchhouse was built in 1855. It was a frame structure 30x40. Some of the brethren objected to building a house, saying that if there was no dinner at the place of meetings, as they had been used to having at the private homes, no one would come. After the church was built many of these

objectors settled this problem by going home with the elder, Jacob Berkey. His home was a kind of hotel, not only for the brethren from a distance, but also for his home brethren.

Some of the early deacons were Samuel Stutsman, John Studebaker, Jacob Stutsman, Daniel Perry, David Evans and Jonathan Myers. Josiah Rensberger was deacon and church clerk for years. Levi Weaver moved into the congregation from Smithville, Ohio, shortly after the death of Elder Tracy. He was the father of John Weaver, the present elder. Brother David Hostetler was elected in the congregation, but died in a few years. In 1868 I. L. Berkey and Joseph Hoover were elected. The former was the son of Elder Jacob Berkey, and was to be the successor of his able father. The latter belonged to the Pleasant Valley congregation and was for years its elder.

In the meantime Elder Jacob Berkey had been busy preaching in the territory to the north and east as far as Fort Wayne. His strong appeals to sinners resulted in the conversion of many scattered over this territory. He did not leave them without care, but made frequent visits himself. He was very careful with the deacons' visit. David Evans, one of these brethren, said that Elder Berkey would first carefully counsel the deacon brethren, and send them forth. The work generally consumed a week.

One reason for the rapid growth of the church was the protracted meetings, in which Elder Berkey was a believer. Perhaps the first protracted meeting in Northern Indiana was held at Rock Run by Daniel Sturgis and Jesse Calvert, in the early sixties. They were at council meeting when one man asked for baptism. By the time they reached the water there were six applicants. Meeting was announced for that night, and continued until there were more than forty. In a second meeting, held by Jacob S. Cripe, of South Bend, sixty-four united with the church. At another time forty united with the church under one week's preaching by Jesse Calvert. The general division of the church in the early eighties did not affect the Rock Run church much, though for some years little was done. Then through the able assistance of Elder I. D. Parker a splendid revival was held, resulting in thirty-eight additions.



Rock Run was one of the earliest churches to engage in Sunday-school. As early as 1865 a number of the brethren took interest in a Sunday-school that was being conducted by some Methodists in a schoolhouse. In 1868 I. L. Berkey became superintendent and the school was moved into the church. Simon Burkett was superintendent of the first evergreen Sunday-school.

Later elections resulted in calling to the ministry B. F. Stutsman, 1880, John E. Weaver, 1893, and Charles Cripe. The first named died in 1897. N. B. Heeter moved into the congregation in 1897, while Walter Gibson moved in in 1914. The present official board is as follows: Presiding elder, John E. Weaver; associate elders, I. L. Berkey, N. B. Heeter; minister, Walter Gibson; deacons, John A. Miller, R. W. Davenport, Melvin Swartz, Frank Phillips, Wilson Love, J. R. Cripe and Thomas Cripe.

### ROSSVILLE (Middle Fork)

This congregation formerly was a part of the North Fork congregation, the beginning of which may be read under the heading of that church. Most of the first settlers located in the northern part of the District.

In 1834 John Metzger and wife came from Montgomery County, Ohio, and settled in the southern part of the District. Others followed them. In 1834 he was elected deacon, in 1835 called to the ministry, and in 1843 ordained to the eldership. During these years he had been faithfully preaching the Gospel and many in those pioneer districts had accepted Christ. In 1845 the Wild Cat territory was divided, that to the south taking the name Middle Fork (of Wild Cat Creek). Elder John Metzger was given charge of this church and remained its faithful bishop for twenty years.

Material seems scarce for exact information. At an early period in the church, Daniel Neher, a native of Rockingham County, Virginia, was called to the ministry, March 27, 1846. He was ordained in 1858. He moved to Illinois in 1871. He had three sons who were ministers: Joseph D., elected at Middle Fork, and died here; Andrew Neher, elected in Kansas; John F. Neher, elected here and died in Oklahoma. David Frantz was one of the pioneer preachers who moved to

Illinois. Stephen Metzger and John W. Metzger (cousin and son, respectively, of Elder John Metzger) were called to the ministry. The former went with the Old Order Brethren. The latter was for years a bishop of this church and then moved to California. John Shively was elected here. He and Harrison Rule, who moved in, both went Old Order in 1881. Allen Mohler and Daniel Mohler were two of their ministers. Solomon Blickenstaff was elected here, but later moved to Bachelor Run, where he died.

Isaac Billheimer, who had come from Tennessee and lived for some years in the Fairview church, died here. He was an able preacher and a fine Christian man. He was presiding elder for some years, and came to be of great influence in the State District. Sanford Saylor was another minister who moved in and died here. Michael Flory was elected here about 1885 and later moved to Southern Illinois. James Hazlett and Amos Neher were called to the ministry about 1890. The latter moved to California. The former, after attending Manchester College for a number of years, is again in this congregation. The last minister elected was Frank Replogle. He is now a student and teacher in Mount Morris College.

The following have served the church in the office of deacon: Samuel Hufford, Isaac Metzger, Jacob Shively, Martin Neher, John Metzger (cousin to Elder John Metzger), David Metzger (father of John E., who worked for the Brethren Publishing House for years), Harrison Gochenour, David Skyles, Samuel Mohler, A. C. Metzger, John E. Metzger, Will Metzger, Amos Cripe, Philip Crull, ——— Spurgeon, Edward Kindell, Dennis Hufford, Jerry Holsinger, Jesse Hufford and J. W. Vetter.

The congregation has built four meetinghouses. The first one was located five miles southwest of Rossville. It was the main Middle Fork house. Locally it was known as Pleasant View. The second house was called New Hope, built about 1865, located four miles southeast of Rossville. The third one was built in Edna Mills, four miles east of Rossville, in 1873. All of these houses are now abandoned. In 1906 a large house was erected in Rossville. This has come to be the only house used. The name of the congregation was changed a few years ago from Middle Fork to Rossville.



Rossville Church

The presiding elders of this church have been, in order: John Metzger, 1843 to 1864, Daniel Neher, Allen Mohler, John W. Metzger, Isaac Billheimer, Solomon Blickenstaff, David Dilling, John Mishler, David Metzger, John Wright, Paul Mohler, and Jeremiah Barnhart. Brethren Mishler, Metzler, Wright and Mohler each served the congregation two years as pastor. W. L. Hatcher has just moved in as pastor.

The name Metzger has been a common one here since the organization. This is the home of Sister Minerva Metzger, who went to the China Mission field in 1910.

### SALEM

The Salem congregation formerly was a part of the Union church. It was organized separately about 1880. Prior to this a house had been built on the Marshall-Stark County line. Jacob Shively was the first elder. Daniel Shock, Solomon Yoder, Obadiah Deen, John Hosiman, Eli Mock, Eli Bottorf and James M. Lerch were the first deacons. Ministers elected since then were A. J. Ferrel, John Hartsough, James Lerch, 1898, and Clyde Joseph; deacons elected were Jacob Hapner, Riley Ransbottom, William Ferrel and Harry Meirs. Jacob Hildebrand served the church as presiding elder for a number of years.

For several years the church was under the direction of the Mission Board of Northern Indiana. Chester Poff, of Greentown, Indiana, was located here two years. Clyde Joseph was elected to the ministry in 1916. H. B. Dickey is the present pastor. The membership numbers about fifty.

### SALIMONY

The Salimony congregation originally included all of the southern half of Huntington County and a part of Wells County, having the territory now comprising Salimony, Andrews, Markle, Prairie Creek, Loon Creek and a part of Huntington City. The church was organized in 1845 with eighteen members. The following brethren and their wives were among the pioneer members: Jacob Shively, James Kline, Gideon Lantis, Samuel Wolfe, David Funderburg, Benjamin Reem, Jonathan Hardman, George Paul, Elias Shideler, John

Kinsey, David Caylor, Christian Heaston, Jacob Heaston, Solomon Shideler, Jacob Minnick, Henry Huffman and Daniel Hartsough. Some of these were ancestors of leading families in the church today.

Many of these early members came from Wayne County, Indiana. The church had its difficulties in these early days. In 1851 a committee was sent here, composed of the following brethren: John Miller, of Elkhart, Henry Neff, of Turkey Creek, David Shoemaker, of Huntington, Nicholas Frantz, of Eel River, Abraham Moss, of Four Mile, and John Bowman, of Nettle Creek. The last brother, John Bowman, located near here soon after this in the bounds of Antioch territory. He was much loved by all and preached many funerals, especially of soldiers brought home during the war. He died September 17, 1866.

In 1856 Andrew Snoeberger moved here. He is the only member now living who lived here at that time. The following is largely written from data given by him.

Nicholas Frantz, of Eel River, was then presiding elder. David Shoemaker had had the oversight before him. Jacob Funderburg and Daniel Hartsough were in the ministry, David Caylor, Elias Shideler and David Shultz were deacons. In 1852 the Markle church was organized in the east; in 1855 the Antioch church on the west.

In 1857 Daniel Smith was called to the ministry and James Bennett was elected deacon. In 1859 Jacob Funderburg was ordained, Daniel Hartsough and Daniel Smith being advanced. Daniel Hartsough later moved to Ohio, Jacob Funderburg to Manchester, and Daniel Smith to Wayne County. John Ulrick was elected deacon in the early sixties, and later he and Samuel Funderburg were called to the ministry. The latter moved to Kansas, where he died.

In 1864 Samuel Murray moved to Antioch from Pipe Creek. After the death of John Bowman in 1866 he took charge of the church. He moved within this territory in 1871. Under his preaching many came to the church. The membership was increased threefold in twenty years. Daniel Shideler and Moses Calvin were called to the ministry in 1867, John Eikenberry and Henry Wike in 1874. Brother Calvin died here. Brethren Shideler and Wike later were ordained and

in turn were presiding elders. Brother Eikenberry is still living, though entirely blind at the age of 93. He is the oldest Brethren minister in the State.

The first Sunday-school was organized in Stringtown in 1866, with Andrew Klepser as superintendent and Abraham Heiney as secretary. Sixty were enrolled the first three months. The school later became an evergreen one. Fifty members of the school soon became members of the church. The Sunday-school in the church was started in 1869 with Andrew Snoeberger, superintendent.

Since 1880 the church has called to the ministry Daniel Paul, William Ulrick, Loring Moss, Lawrence Shultz and Noah Shideler. Daniel Paul is now presiding elder, though living at Loon Creek. William Ulrick is pastor at Sterling, Illinois. Lawrence Shultz is principal of the Preparatory School in Manchester College. Noah Shideler is president of Hebron Seminary, Virginia. Loring Moss is pastor at Portage, Ohio. Other ministers have lived here during part of their service. Aaron Moss, now of West Manchester, was presiding elder some years. O. C. Ellis, of Antioch, moved here in 1887. Elder J. W. Norris, of Marion, located here as pastor in 1916.

At different times the church has elected as deacons George Click, Jonathan Hardman, William Wise, Jacob Dewalt, Jacob Ulrick, Jacob Eckman, Levi Hoover, David Graham, all of whom are now dead; except the last named, who lives in North Dakota; also the present deacons: David Burkett, Isaac Shultz, Jacob Heaston, Levi Ulrick, Charles Heaston, Jacob H. Shideler, Alva Winebrenner, Joseph Ulrick, Artemus Adams, Henry Heaston and William H. Paul.

The congregation built its first meetinghouse in 1868, on the banks of the Salimony River, ten miles south of Huntington, at the little village of Lancaster. This large house, 50x80, is still in use. Just across the road is the large, beautiful cemetery, where many of the former members lie buried, among them Samuel Murray.

### SAMPSON HILL

The Sampson Hill church, near Shoals, in Martin County, has received much attention from the Mission Board of



Andrew Snoeberger, the Veteran Sunday-school Teacher, and His Class of Children



**Sallmony Church**

Southern Indiana. The church was organized at an early date. It has never been large, though much good seems to have been done through the work of the mission. Elder D. A. Norcross, of Lordsburg, California, was called to the ministry here. The work has been hampered much of the time by the lack of a resident minister. Elder Jonathan Greenhalgh is now located with the members as their pastor. There were forty members reported in 1915. Their deacons are Henry Pranter, Jerome Hensler, William Harner, Clem Harner and Joseph Gaddis. They have just called to the ministry a young man, Denton Harner. Their house of worship is two and one-half miles south of Shoals.

Elder Jonathan Greenhalgh was born in Manchester, England. After coming to America he united with the Church of the Brethren in 1897 and was called to the ministry in the Upper Fall Creek church in 1905. He is zealous and active in the work of the church.

### **SANTA FE**

Santa Fe includes the territory in the southeastern part of Miami County. It was formerly a part of Pipe Creek church. Samuel Murray and Abram Shepler had preached at various places. A separate organization was formed about 1865. John E. Shively was elder in charge, John P. Wolfe and Abraham Miller, ministers. Isaac Anstine, William Shep-



ler, Jacob Ray, George Landgrave and Jacob Miller were among the first deacons. The latter was contractor and builder of the churchhouse erected in 1870, two and one-half miles east of Bunker Hill.

Since the organization the church has called the following to the ministry: Robert Bowman, Terre Jenkins, Joseph Shepler, Jacob Fox, 1878, David Wolfe, 1879, J. S. Bond, 1889, George Sonafrank, 1892, D. W. Hostetler and Amos Kendall, 1897, F. P. Hostetler and Sherman Kendall, 1911, and Perry Coblentz, 1914.

Elder John Shively was a good man and much interested in the welfare of the church. His speech was in broken English and Dutch. John P. Wolfe was a man prominent in the District in his day. He was noted for his powerful voice and often served as reading clerk. Both of these died here. Abram Miller went with the Old Order Brethren. Robert Bowman moved to the Greentown church. D. W. Hostetler has lived in a number of churches since he was called to the ministry. David Wolfe and Amos Kendall served the church as elder. Each died here. Jacob Fox is now past 80, but has a good memory, and has furnished data for this sketch.

About 1875 in the southeastern part of the District a house was purchased and moved east of Waupecong, one and one-half miles. It is known as the Copper Creek house, and is in the Hostetler and Kendall neighborhood.

The church now has a membership of 100. Silas Fisher is presiding elder. Local ministers are Forest Hostetler, George Sonafrank, Sherman Kendall and Perry Coblentz. Deacons: William Hostetler, Samuel Miller and Abner Bond, B. F. Jenkins, Arthur Clingenpeel, Albert Lantz, B. F. Hartle-road, Peter Lorenz and J. H. Kendall.

### SHIPSHEWANA

Shipshewana, formerly a part of Rock Run, was organized in 1857. At this time it included all of Lagrange County, comprising the territory from which has been organized English Prairie, Topeka and Van Buren (now disorganized).

The first ministers were David Truby, Henry Gephart and Abram Bare. The first deacons were Samuel Doney and Samuel Lupold. Since then the church has called to the ministry

David and Samuel Lupold, October 7, 1857, Benjamin Leer, 1870, D. D. Bollinger, Charles Stutsman, 1886, and Forrest Nickler, 1915. Elias Shrock, Benjamin Bolinger and J. H. Shrock have moved in.

Presiding elders of this church have been Jacob Berkey, thirteen years, David Truby and Samuel Lupold, four years, Benjamin Leer, thirty years, J. H. Fike, five years, J. H. Shrock, five years. The present board of deacons are John Bollinger, Amos Atland, Joseph Roberts, S. R. Yoder, L. D. Fry, Dallas Sigler, William Nickler and Harry Simpson. The church has a membership of eighty-four. They have one house of worship near Shipshewana.

Elder Benjamin Leer presided over this church for a generation. He was a son-in-law of Elder Jacob Berkey and received lessons of missionary zeal and church government from that old veteran.

Elder J. H. Shrock was the son of Elder Christian and Susan Shrock. He was called to the ministry in Pleasant Valley in 1896 and ordained there in 1902. For some years he was presiding elder of his home church. In 1911 he moved to Shipshewana. For five years he has been a member of the Northern Indiana Mission Board. For awhile he was a student in Manchester College. His wife has been an invalid for years. Brother and Sister Shrock are raising a large family. He is interested in all lines of church work.

### SOMERSET

The Somerset church formerly comprised the territory now included in Somerset, Wabash, Landess, Marion and Cart Creek. The territory included the south part of Wabash County and nearly all of Grant County.

The first preaching in the territory by a minister of the Church of the Brethren was by Elder John Whiteneck. He came from Union County in the spring of 1847 and located on the Mississinewa River, three miles east of Somerset and one-half mile north of the Grant and Wabash County line. He was very successful financially. He used his means liberally, however, to help the many poor of that day. Though a man of small learning, he had great native ability. As a pioneer preacher he was much in demand. He held meetings

in private homes and in log schoolhouses far and near.

In 1850 Elder Isaac Lawshe also came from Union County and joined in the work. He was a man of learning and a strong preacher. The two soon gathered about them a strong membership. Among these the names Crumrine, Haynes, Brubaker, Drook, Winger, Baker, Zook and Tinkel were common.

The first minister elected in the congregation was Martin Cable, September 6, 1851. Samuel Zook, a deacon, and his wife, Barbara, came from Darke County, Ohio, in 1853. The next year another deacon, Otis Brubaker, and wife, came from the same place. They were among the first deacons. During the next twenty years the church called to the ministry William Minnick, Harrison Hudson and William Moore, while in the part later known as Landess John Baker was elected.

John Whiteneck was presiding elder until his death in 1868. Isaac Lawshe moved to Northern Indiana, where he was killed by a runaway team in 1865. After Elder Whiteneck's death William Minnick was presiding elder until his death in 1884. William Moore and Harrison Hudson died about the same time. Aaron Moss was elected in the seventies, but soon moved to the Roann church.

The Wabash church had been organized in 1859, including the territory lying north of the Mississinewa River. The next years Landessville was organized, to include the eastern part of Grant County. In 1871 a large brick church was erected nine miles south of Wabash, at the little village of Vernon. The house is still used.

Ministers elected since 1880 are J. D. Rife, 1881; John Strausburg, Martin Miller and Isaac Smith; Otho Winger, April 9, 1897; Elza Weimer, April 7, 1906; Obed C. Rife, April 25, 1908; Roger Winger and William Tinkel, December 6, 1913. J. D. Rife was ordained June 25, 1899. He has since moved to Roann. John Strausburg was ordained in 1901 and still lives in Somerset. Martin Miller was ordained in 1905 and died in 1914. Elza Weimer and Obed Rife were ordained December 6, 1913. Roger Winger now belongs to the Cart Creek organization. William Tinkel is teaching and preaching in Texas. Other ministers who lived in this church for a while were D. S. Caylor, W. L. Pulley and W. L. Hatcher.

At various times the church elected the following deacons: David Stambaugh, Henry Haynes, J. D. Rife, Philip Miller, Valentine Weimer, William Miller, Oscar Lawshe, J. P. Winger, Otho Winger, Newton Wolfe, William Ross, Obed Rife, William Knotts and M. D. Winger. S. M. Aukerman moved here from the Wabash church.

During the last thirty years the presiding elders have been D. S. Caylor, J. R. Crumrine, S. S. Ulery, Amos Kendall and Ellis Brubaker. In 1914 the Cart Creek church was organized, dividing both territory and membership about equally. This old mother church now has a membership of about fifty. Division of territory has decreased the membership, while internal troubles have injured the growth of the cause.

Closely connected with the work of this church for nearly thirty years was Joseph D. Rife. Here he was elected deacon, called to the ministry and ordained. His wife is a granddaughter of Elder John Whiteneck. They have three sons living. A few years ago Elder Rife moved to Roann, where he has since resided. He had presiding charge of the Roann church for one year, and of some other congregations for awhile. When Manchester College first opened he spent one year in the Bible School.

Obed C. Rife succeeded his father in service for the Somersets church. After twenty years of successful direction of farm work he has retired from this field to give more active service to the church. He is now pastor of the West Marion church. His wife was Miss Oma Prickett. They have one daughter.

## FIRST SOUTH BEND

The South Bend church formerly included all of the southern and eastern parts of St. Joseph County. Elders Abraham Whitmer, Jacob Bowman and George Shively were among the early resident preachers. The Millers from Portage Prairie were frequent visitors to this neighboring church. The church was organized in the early forties. Some twenty years after, this territory was divided; that to the south and west retaining the name South Bend; and that to the south-east and northeast took the name of St. Joseph.

Services at first were held in houses. Later, when a schoolhouse was built on the corner of Jacob Bowman's farm, that was used as a place of worship. A meetinghouse was built two miles north of South Bend, and known as the Ulrey church. In 1877 a house was built at the corner of Miami Street and Indiana Avenue. This was known as the Wenger church. It was remodeled in 1900, and again a few years ago.



**First South Bend Church**

Two of the early ministers here who served this church were David Miller and Christian Wenger. In 1882 there were reported 140 members, with D. B. Sturgis, elder, William C. Miller, D. C. Ulrey and J. B. Wrightsman, assistants in the ministry. This report also included St. Joseph Valley, which had just organized from the territory north and east of South Bend, and sometimes known as the Ulrey church. Some of the early deacons of St. Joseph church were Henry Kring, Peter Metzger, Martin Wenger, Jacob Gross, George Moyer, Christley Lindemann, Peter Cripe and Thomas Lingley.

During these years the church enjoyed the services of two able men who were not only good preachers but were good physicians as well. They were D. B. Sturgis and Peter Wrightsman. Both were born in Tennessee.

Elder D. B. Sturgis had been brought into the church through the influence of Elder Isham Gibson, in Greene Coun-

ty, Illinois. He was ordained by Elders Isham Gibson and George Wolfe in 1841. He became a strong preacher, debater and committeeman. In 1863 he located in South Bend, where he built up a good medical practice. For twenty years he did the church good service in the ministry, part of the time as their elder. In his later years he returned to Illinois, where he died at Mulberry Grove in 1897.



**Elder D. B. Sturgis**

Elder Peter Wrightsman had endured many hardships and persecutions in the South during the war on account of his non-resistant principles. In 1870 he moved to South Bend, where he spent ten years. He was ordained in 1875 by Elder James Miller. He moved from South Bend to Kansas, and later on to Georgia.

In 1882 the church called to the ministry H. W. Kreighbaum, a son-in-law of Martin Wenger, one of the pioneer settlers. He was the first superintendent of the Sunday-school when it was organized in 1878. He later was ordained and for years was the presiding elder, until his death in 1912. During his oversight the name of the church was changed to that of First South Bend. E. C. Miller, M. D. Early, Jacob Bowers and Samuel Borough were called to the ministry here. M. Clyde Horst was pastor of the church from 1907 to 1914.

The membership numbers 165. C. M. Wenger, Chas. Steele, Samuel Hildebrand, John Mohler, George Kime, H. B.

Holloway, I. W. Jackson and Chas. Yoder are deacons. Dr. S. Borough resides here. His father, William Borough, a minister, died suddenly of apoplexy in 1916.

Since 1915 Elder T. E. George has been pastor. He is a native of West Virginia, where he was called to the ministry in 1896 in the Knobley church. For fifteen years he lived in Kansas. He served on the Standing Committee in 1907. He has taken much interest in education. He attended the State Normal of West Virginia, and later, through extension courses, worked out the Ph. D. degree.

## SECOND SOUTH BEND

The Second South Bend church was organized as a separate body from the South Bend congregation in 1905. It takes in the western and northern parts of the city. A house had been built in 1903 at the corner of Cushing and Van Buren Streets. The first officials were George D. Zollers, S. F. Sanger and J. W. Grater. The first deacons were George Senseman and Jonas Showalter.

At first the congregation was presided over jointly by Elders Zollers and Sanger. The latter moved to California in 1910 and the next year Brother Zollers met with a fatal accident. J. W. Grater was ordained and given charge of the church in 1912. The church called R. O. Roose to the ministry. Elder Daniel Hartman moved in from the North Liberty congregation.

The congregation now numbers fifty, with the above brethren ministers, and George Senseman, Frank Botorff, James Thomas, and John Austin, deacons. The church membership has been somewhat fluctuating, due to members moving in and out as chances for employment varied.

The presiding elder, J. W. Grater, is a native of Montgomery County, Pennsylvania. He was called to the ministry in the Mingo church in 1900 and advanced at Coventry in 1903. He came to South Bend in 1905.

## SPRING CREEK

Data by Robert Ross

The Spring Creek congregation formerly was a part of the Eel River organization. Its territory is a part of both Whit-

ley and Kosciusko Counties. The first preaching here was probably by Elder Isaac Lawshe, who was living south of Pierceton at the time of his death in 1865. Jacob Metzger and John Knisly also filled appointments through here.

February 17, 1870, the Eel River church gave consent for the organization of Spring Creek. A meeting for this purpose was held in the home of Levi Fox, March 26, 1870. Levi Workman was first resident elder, assisted by Ministers Jonas Umbaugh and Norman Workman. This first council chose four deacons: Samuel Bowman, John Shriver, Levi Fox and Jacob Snell. The latter was called to the ministry the following year. About this time the two Workmans moved to Iowa.

April 20, 1872, was another important council. This was held in the meetinghouse then recently built. Jonas Umbaugh was ordained, Jacob Snell advanced, Emanuel Brumbaugh and Jeremiah Flickinger were chosen deacons. Brother Brumbaugh later moved away, and another deacon, Peter Bolinger, moved in. October 22, 1879, Ezekiel and Daniel Miller were chosen deacons. D. H. Connel was elected minister about this time.

The church in 1880 was in good working order with a membership of 100. The division in the Brotherhood had but little effect here. This church was an early advocate of missions and Sunday-school. To advance these interests, a District missionary and Sunday-school meeting was held here April 22, 1879.

Since 1880 the following brethren have been called to the ministry: Daniel Snell, November 26, 1885; December 8, 1898, Amos Ross; October 12, 1900, Ira Mishler and George Snell; February 8, 1913, Leo Miller. Some ministers have moved into the congregation during this time: James Norris, John Mishler, Chester Brallier and George Mishler. Deacons elected: Robert Ross, George Hardman, Lewis Mishler, 1885; Aaron Mishler, John Ross and Jonas Connell, 1889; Frank Hardman, Clyde Rusher and Floyd Rife, 1913.

Jonas Umbaugh died in 1885. For a few months Jeremiah Gump and Samuel Leckrone had oversight until Jacob Snell was advanced. The latter was presiding elder until failing health compelled his resignation in 1898. His brother,



Daniel Snell, who had been ordained the previous year, now had charge until 1909. About this time J. W. Norris and Chester Brallier were ordained, while John Mishler, who had been ordained in the Rossville church, returned. The church selected Brother Mishler as presiding elder. October 25, 1913, Elder Mishler resigned because of failing health. Chester Brallier was given the oversight. George W. Snell was ordained and followed as elder of the church in 1915. At the present time William Overholser, of the Washington church, is in charge. In 1914 the church lost two of its able and faithful men, Daniel Snell and J. D. Mishler.

The first house was built in 1871, two miles east and one mile north of Sidney. It was 40x60, with a basement underneath. In 1900 two Sunday-school rooms were built. In 1907 the house was given a general repairing. This house was destroyed by fire in February, 1917. A large new church is being erected. Some very successful series of meetings were held here by William Lampin and others. It has a membership of 154. They have a Sunday-school and Christian Workers. The church has a good influence in the community and among the young people. They are much alive to missions. From this congregation came A. W. Ross, one of the faithful India missionaries. He is a son of Brother and Sister Robert Ross.

### ST. JOSEPH VALLEY

The St. Joseph Valley congregation was a part of the St. Joseph congregation until January 29, 1881, when the new church was organized. John Wrightsman was chosen pastor. Peter Cripe, Thomas Longley, Joseph Ullery, Sr., and Joseph Ullery, Jr., were deacons. Sunday-school was organized April 21, 1882. Isaac Miller was the second pastor. In 1884 David Miller was called to the ministry. During the next few years Thurston Miller, H. W. Kreighbaum and Daniel Whitmer were presiding elders here. Frank Hendricks was called to the ministry in 1882 and Jerry Bottorf in 1895. Later deacons elected were Frank Bottorf, Clinton Peterson, Jacob Esseg, Henry Wenger, Canon Smith, Henry Berkey, Jerry Bottorf, Claud Ullery, Grant Miller and M. A. Harbaugh. The last two are the present deacons. Grant Miller is superin-

tendent of the Sunday-school. David S. Cripe has been pastor here since 1906, and presiding elder since 1908. The church has a membership of twenty-five. Their house of worship, two miles north of South Bend, was the first meetinghouse in the St. Joseph church before the territory was divided.

### STONY CREEK

Stony Creek, in Hamilton County, is one of the mother congregations of the State. It was organized about 1850 by Elder Elias Caylor. Through the efforts of the Caylor and the McCartys the work grew rapidly. The territory was large, however, having almost no boundaries, though the main part of the membership was in Hamilton County. In 1861 a house was built about three miles east of Noblesville and long known as the "Old Stony Creek" house.

On account of the large territory other organizations were formed out of this territory. About 1860 the Cicero church was formed out of the territory in the northern part of Hamilton County. This took about fifty members. In 1878 the territory in the eastern part of Hamilton County and the western part of Madison County was organized as the Beech Grove church. This took away another fifty members. Then later some internal troubles arose that were against the work. Elder Elias Caylor moved to Arcadia and spent his last days there. John H. Caylor and Joseph McCarty continued to labor here faithfully. After their death the work declined, until now the Old Stony Creek church is only a part of Noblesville.

The Noblesville church is located in the city limits and most of its thirty-seven members reside there. William Burcham is elder in charge.

### SUGAR CREEK

The Sugar Creek church was organized in 1850 with David Shoemaker as elder and Joseph Hardman assisting minister; John Mishler, Jacob Metz, Frederick Weybright and Reuben Long, deacons. At one time twelve were baptized at a love feast held in the barn of Jacob Metz in 1861. Ira Calvert was next chosen as presiding elder and served the church

for a term of years. Under his direction a large and substantial brick churchhouse was built in 1867 and stands in almost perfect condition. It is at the little village of Tunker, five miles southeast of South Whitley.

David Kreider was elected to the ministry about this time. June 13, 1867, he was ordained and placed in charge, a trust he continued to hold until his death, April 28, 1909. His helpers were David Bear, Ozias Metz, ministers, David Arnett, George Kreider, Jacob Weybright, Joseph Obenchain, Yilson Denick, Joseph Kreider, Peter Ginder, deacons. R. B. Bollinger was called to the ministry in 1878, and to the eldership in 1901. In 1902 the church built another house of worship, five miles south of South Whitley. The house was named and known as the West Sugar Creek house. In 1891 Joseph Arnett and Jefferson Henline were chosen to the deacon's office. B. F. Emly was elected to the ministry in 1898 and I. B. Bollinger to the deacon's office. In 1901 L. U. Kreider was elected to the ministry.

In 1904 I. B. Bollinger was elected to the ministry and was ordained to the eldership in 1908. After the death of Elder Kreider he was chosen to preside over the church, in which place he remained until he was called by death. In 1906 J. A. Snell was elected to the ministry. Henry Mishler was chosen to the deacon's office at the same time. In 1911 J. Henry Neff was ordained to the eldership and chosen to preside over the church. In 1913 the church District was divided. The east part, where the first house was built, retained its old name, the Sugar Creek church, and also retained J. Henry Neff as their presiding elder. Since the division, in 1913, B. F. Emly was ordained to the eldership. He is now the presiding elder.

Henry Arnett and Roy Wine were chosen as deacons in the west division, which was now given the name Pleasant View church. J. H. Wright was chosen as presiding elder. In 1913 L. U. Kreider was ordained to the eldership in the Pleasant View church. He has the oversight of the Huntington Country and Clear Creek churches.

This history was gathered in January, 1914, by J. Henry Neff, elder of the Sugar Creek church.

Elder Neff passed away May 4, 1916. He was the fourth

elder in this church within seven years to be called by death. Since then Amsey Snell, son of Elder Jacob Snell, has been ordained and placed in charge of the Pleasant View church.

A few words should be added concerning Elder David Kreider. For over forty years he was presiding elder. He lived near where the Pleasant View churchhouse now stands. He raised a large family of children, one daughter being the wife of the present presiding elder. He was a good church counselor and was often called to adjust difficulties. Two of his sons, Harvey and Noah, are deacons in the Pleasant View church.

### SUMMITVILLE

As early as 1852 Brethren George W. Studebaker, John U. Studebaker and Elias Caylor began holding services in the neighborhood of where Summitville now stands. Some of the early baptisms were Harrison Allen, Reuben Allen, John Dobson, John Brown, Washington Wideneur, James McMullen and their wives. An organization was effected and known as the Pipe Creek church, with James McMullen and John Dobson, ministers, Harrison Allen and John Brown, deacons. About 1866 John Dobson died and James McMullen moved to Ohio. This left the church without an active minister, though Reuben Allen, Jacob Hiatt, Elihu Hiatt and John Wellington had been elected and led in devotions and exhortations.

About 1873 the Pipe Creek church and those in the Howard neighborhood were attached to the Killbuck church, with Hiram Branson, elder. I. J. Howard was quite active in this territory, filling appointments in the southern part of Grant and the northern part of Madison County. In 1880 the Summit church was organized as a separate body. The next year I. J. Howard was ordained and placed in charge. The work prospered. From October, 1882, to June, 1883, sixty-six persons were baptized. For a short time a Brother Detweiler gave assistance in the ministry. Jesse Calvert preached for this church three sermons a month for one year. For this he was paid \$60.

Since 1882 the church has called to the ministry John H. Heavlin, David Miller, Geo. Hundley, Charles Wood, Levi Holder and Nathan Hiatt. Joseph Spitzer and Isaac Keys

were received by letter. Some of the deacons who have served the church were Enoch McMahan, Henry Dobson, John Ingles, Jacob Plow, Grant Hiatt, Edward Surber, George W. Hopper, David Dickenson, Jacob Riblian, Joseph Right, Ores Hiatt, Moses B. Stanley and Orlando Dawson.

A churchhouse was built in 1887. After Elder Howard moved away the work went down and the house was sold. In the spring of 1909 a house was bought in Summitville and has since been in use. From 1911 to 1917 Elder W. L. Hatcher served the church as elder and pastor. There is a membership of thirty-six, a Sunday-school of seventy, and a Christian Workers' Meeting.

### SYRACUSE

The Syracuse church was a part of Solomon's Creek. A house was built here in 1887. It was dedicated in 1887 by A. H. Puterbaugh. The church was organized April 26, 1907. J. W. Kitson, A. L. Neff and J. C. Stout were the first ministers, John S. Neff was deacon. A Sunday-school was organized, with Otho Warstler as superintendent. He was chosen deacon in 1907. In 1908 he was elected minister. The present officials are Otho Warstler and William Jones, ministers; John S. Neff, Jonathan Cripe, Albert Warstler, Irvin Neff and Hugh Warstler, deacons. William Jones is Sunday-school superintendent.

### TIPPECANOE

The Tippecanoe church in Northern Indiana is located in the northeastern part of Kosciusko County, south of Lake Wawasee. The church was organized in 1852 with thirty-two members. A house of worship was built in 1861, six miles south of Syracuse. In 1882 the membership numbered 140. Elder G. P. Rothenberger was bishop here for many years. In his later life he was assisted in the ministry by his son, Daniel, who followed him in the care and oversight of the church. I. S. Grady was called to the ministry and advanced to the second degree in 1906. He now resides at West Goshen. F. O. Richcreek was called to the ministry in 1899, advanced in 1906 and ordained in 1911. He now has presiding charge. He is assisted by a young minister, Virgil Mock. The following

are the names of some of the deacons who have served the church: Josiah Garber, E. Hess, H. Shock, Daniel Shock, Henry Kolburg, Ira Mock, Elmer Shock, Josiah Kline and Levi Eberly. There is a membership of seventy-five.

### TOPEKA

Elder Jacob Berkey did the first preaching near Topeka, formerly called the Hawpatch church. The church was organized in 1867. The following were the charter members: Peter Yoder and wife, Elias Shrock and wife, Abraham Gerber, wife and son, Vick Gary and wife. Elias Shrock was the first minister.

In 1869 the members and their friends built the first and only house of worship in what is now the town of Topeka. In 1882 the first Sunday-school was organized. It was a Union Sunday-school with Friend David Hartzler as superintendent.

In 1895 the church called to the ministry Michael Bowman. He is still living here and has given the data for this sketch. In 1901 William Greenawalt was chosen. He now lives in the Goshen City church. In 1913 the house was remodeled. It stands at the west side of Topeka. In 1913 the name of the congregation was changed to Topeka.

The church at present numbers sixty members. They have a good Sunday-school. Four deacons serve the church. I. S. Burns is elder in charge, assisted by Elder Michael Bowman and Andrew Yantz. The latter recently came to the Brethren from the Mennonites, where he had been a minister. Elder Burns was called to the ministry in the Yellow Creek church. He was the first District Sunday-school Secretary in Northern Indiana. He came to Topeka in 1914.

### TURKEY CREEK

Turkey Creek was the name of the third oldest organization of the Brethren in Northern Indiana. But its boundaries are quite different now from then. At that time it included the southern tier of townships in Elkhart County and all of Kosciusko County that was occupied. Out of her territory a number of congregations have been formed. In 1856 Solomon's Creek was organized and included all the territory

to the east. In 1859 Union Center was organized from the territory on the north. This left Turkey Creek only the southwest part of her original territory. The work at Turkey Creek was begun by Elder John Leatherman, who held services in the house of Jacob Brumbaugh. For years meetings were held in private homes. In 1854 they began to use the schoolhouse. John Leatherman was elder until his death in 1867. Then Stephen Miller was ordained and had charge till his death in 1873. Soon after this his son, J. H., was ordained and placed in charge.

The original Turkey Creek church had built a house of worship in 1851. When this congregation was divided, this house was retained by Union Center. It is now the Maple Grove house. It was not until 1878 that the present large house was built at Gravelton, four miles east of Nappanee.

This church has called but five men to the ministry: J. H. Miller, 1868, Daniel Wysong, about 1872, Peter Stuckman, April 26, 1879, Henry Wysong, September 20, 1898, and Leroy Fisher, October 5, 1913. Accounts of the first three may be read under biographies. Peter Stuckman engaged actively in the ministry for a number of years. He was one of our most successful evangelists. He now resides on a farm near Nappanee.

The following have served this church as deacons: Robert Wysong, Daniel Ulery, L. D. Ulery, John Whitehead, Conrad Leatherman, Henry Johnson, Edward Ulery, Joseph Keck, Levi Mishler, William Leatherman, William Paul, H. Miller, Milton Wysong, Daniel Stouder, Moses Mishler, George Crull and Henry Moneyhoeffer.

In 1890 Elder J. C. Murray, of North Manchester, moved into the congregation. His strong direction was needed at a time when the Progressive movement threatened to take a good part of the church. In 1899 Nappanee was organized separately and Elder Murray took charge here. Elder D. Wysong then had the oversight until he moved to Nappanee a few years ago. Henry Wysong is now the elder in charge. The membership is about 100.

## UNION

The Union church was organized about 1858 with forty members. This territory had been a part of Pine Creek, and early preaching had been done by Abram Whitmer. The first preachers here were John Knisley, John Hoover and Marvin Hamilton. By 1881 the membership had increased to 175, with John Knisley presiding bishop, Jacob G. Shively associate, M. A. Eisenhour, W. G. Cook, Jacob Appleman, Jacob Seiders and Aaron Kreighbaum, assistant ministers. There were two meetinghouses at that time, one built in 1871, four miles west and one mile south of Plymouth, known as the Union house, the other farther west on the Starke County line.

Since 1881 the congregation has been divided twice. In 1895 the Salem congregation was organized. It now has a membership of about sixty. In 1916 the Plymouth church was organized, taking a good part of the territory and about one-half of the members. Elder E. L. Heestand is pastor at Plymouth. Elder A. I. Mow has recently located here.

Under the able and aggressive leadership of Elder John Knisley, Union was one of the most active churches in Indiana. As early as 1875 her people were taking active interest in the Sunday-school. Though it was not evergreen, yet a prayer meeting took its place in the winter time. Harvest meetings were held here as early as 1879. The year 1881 was marked by a large ingathering of members.

There was a council meeting held December 7, 1883, that was long remembered. Jesse Calvert and W. R. Deeter were visiting elders. W. G. Cook was ordained to the eldership. Jacob Seiders and Aaron Kreighbaum were advanced to the second degree of the ministry. John Hallem and John F. Appleman were called to the ministry. Edward Bottorf, A. Rairigh, James Jones, Frank Hendricks, O. Deen, Noah Replogle and John Hoover were elected deacons. It was a day of general rejoicing.

Since 1883 Union church has called to the ministry James Norris, Harry V. Cargar and Cecil Reed, 1914. S. F. Hendricks has moved into the congregation. The church has had for presiding bishops John Knisley, Jacob Shively, Jacob Ap-



pleman, W. G. Cook, J. F. Appleman and S. F. Hendricks. The present deacons are S. H. Beiler, J. S. Morelock, Frank Keyser and William Garl.

Elder S. F. Hendricks, the present resident bishop, has spent thirty-two years in the Union church. He was called to the ministry in the St. Joseph Valley, and was ordained in 1904. His wife, Dora Kreighbaum, is a granddaughter of Elder John Knisley. Brother Hendricks has presiding charge of both the Union and Salem churches.

### UNION CENTER

Union Center was organized in 1859. It was formerly a part of Turkey Creek that had been cut off from Elkhart in 1838. At that time Elder Henry Neff, Sr., had charge, with John Anglemeyer and John Burkholder, ministers. These brethren were both ordained in 1876. That same year Alex. Miller was elected; he was later ordained, and for years was presiding elder. He died in October, 1905, having been blind for several years.

The Union Center house was built in 1867, two miles east and two miles north of Nappanee. It was a large brick structure and has served the church well until this day. Elder George W. Cripe was contractor. Henry Neff, Sr., died in this church after preaching a sermon. His son, Daniel Neff, was called to the ministry in 1867. Another son, Henry, was later elected.

In 1879 John R. Miller was called to the ministry. He was a cousin of Elder Alex. Miller, both of them being grandchildren of Elder John Miller, one of the first preachers of Elkhart County. David H. Anglemeyer, a son of Elder John Anglemeyer, was called to the ministry in 1899. He was ordained in 1906 and has had charge of the church since 1908. Elder Eli Roose has lived here since 1902. I. C. Isenhour, now of Pine Creek, made this his church home for a few years. John Frederick, elected at Yellow Creek, has lived here since 1908. Harvey Hartsough, elected here in 1907, now lives in Turkey Creek.

The present board of deacons is made up of Joseph Pippenger, Franklin Anglemeyer, Jonas Frederick, Joseph Stump,

Leander Bigler, Charles Frederick, Vernon Miller, John Bollman, David Miller, Milton Mishler, Homer Weldy and Amos Sheets.

The territory of this congregation is four and one-half miles wide and nine miles long. The church has a membership of over 200 in good working order.

### UPPER DEER CREEK

The Upper Deer Creek church was formerly a part of the Lower Deer Creek organization. It was organized September 1, 1854, by David Wise and Henry Metzger, elders of Lower Deer Creek, in the barn of Jacob Smith, in Deer Creek Township, Cass County, Indiana. The charter members were Jacob Smith and wife, Samuel Cripe and wife, John Mummert and wife, Isaac Cripe and wife, John Studebaker and wife and George Countryman. Services were held in private houses, barns and schoolhouses until 1870, when a frame church, 40x60, was erected. This house, the largest building of its kind in that township, was located five miles south and three miles west of Walton. It was remodeled in 1892 and again in 1916.

On the day of the organization, John Studebaker, who had been elected at Mississinewa, was advanced. The church has called the following brethren to the ministry: Isaac Cripe, 1855, moved out in 1858; Abraham Rinehart, 1863, moved out 1879; Daniel Cripe, 1870, died 1872; Jacob Cripe, 1872; W. S. Toney, 1875, died 1911; Samuel Bechtelheimer, moved in, 1883, moved out in 1885; Boyd Bechtelheimer, 1906. Elder David Bechtelheimer lived in the congregation from 1893 until his death in 1896. Elders in charge have been as follows: David Wise and Henry Metzger, 1854 to 1870; Abraham Rinehart, 1870 to 1883; Jacob Cripe, 1883 to 1916. Brother Cripe's service as presiding elder for thirty-three years has few equals for the length of time served. He is still active and much respected by his people. He has furnished much of the material for this sketch. The membership has been fluctuating in number, being at present about sixty-five. There has been a prosperous Sunday-school since 1876, W. S. Toney being the first superintendent. There are seven deacons at present; Artemus Smith, W. O. Burrows, W. Walker, J. N. Bechtelheimer,

J. A. Mummert, Ira Smith and Frank Burrows. Some of the deacons in years past were William Snider, James Gish, Jacob Smith and David Rinehart.

### UPPER FALL CREEK

The Upper Fall Creek church formerly was a part of Nettle Creek, and the first preaching was done by the ministers of the mother congregation. During the thirties and early forties these ministers with missionary zeal preached to hungry souls on Buck Creek and Upper Fall Creek, near Middletown. The church was organized in 1845 with twenty-five members. Among the early Brethren families were those of the following: John P. Miller, Jacob P. Miller, Andrew Fatic, Peter Keesling, Jacob Good, Jacob Brunk, George Hoover, Isaac Van Matre and David Crist.

George Hoover was the first minister of the congregation and rendered faithful service for nearly fifty years. Other men have been called to the ministry here: Andrew Fatic, David Crist, Isaac Van Matre, Martin Roadcap, John Holsinger, John J. Hoover, David K. Teeter, David F. Hoover, Joseph F. Spitzer, David W. Gustin, Henry L. Fadley, George W. Painter, Lewis L. Teeter, Joseph L. Hoover and William Pannell. Other ministers who have lived in the congregation have been Elias Caylor, John W. McClure, John S. McCarty, Moses Smeltzer, Andrew C. Snowberger, Howard B. Martin, Arthur F. Carpenter and John W. Lewis. The last two named, together with Elder David F. Hoover, compose the present ministerial force.

This church has had but three presiding elders: George Hoover, David F. Hoover and Henry Fadely. The last named served the church for many years as minister, and as elder two years. He died of cancer November 1, 1916. He had also been quite active in evangelistic work in other congregations.

Since 1884 the Old Folks' and Orphans' Homes have been located in this congregation. This has brought a number of members here for temporary residence. Some of the ministers named have been here as superintendents of the Home. In 1907 John S. McCarty, who had just moved here a second time as superintendent, suddenly died.

The deacons elected here were John P. Miller, Jacob P. Miller, Andrew Fatic, Peter Keesling, Jacob Brunk, John Brunk, John Good, John J. Hoover, Jacob W. Tost, Isaac Roadcap, Joseph A. Bowers, John M. Miller, William Ritchie, David F. Miller, Benjamin Ritchie, Abraham Miller, Ora Zirkle, Michael Andes, Frank Martin. Others serving the church were Henry Roadcap, Jeremiah Ritchie, and Marion Ryne.

The first house of worship was built two and one-half miles east of Middletown in 1852. Thirty years later a good, plain brick house was built in Middletown. The present membership is about ninety.

### WABASH

The Wabash Country church was organized in 1859 with forty members. Its territory was that part of Wabash County lying between the Wabash and Mississinewa Rivers.

Shortly before its separation from the Somerset church, Elder John Crumrine moved here from Darke County, Ohio, and became the first presiding elder, which position he held until his death in 1884. His two sons, Jacob and Noah, were called to the ministry. Jacob was much interested in missions, in the work of which he contracted a cold from which he died in 1890. Noah was elder for years and died in 1916 at a ripe old age.

The church here has seen many prosperous days. In 1881 it numbered 120. Elder D. S. Caylor lived here a number of years. Ellis Brubaker was elected here in 1888. He was ordained in 1898, and succeeded Noah Crumrine as elder. The church also called to the ministry W. L. Pulley in 1893 and John Frantz in 1898. The former moved to the Somerset church and then to North Dakota, where he died in 1897. The latter is associated with Ellis Brubaker in the work at present.

A house of worship was built in 1870, seven miles south of Wabash. This was injured by a cyclone in 1879 and again in 1916. A Sunday-school was organized in 1879, with S. M. Aukerman as superintendent. Some of the deacons here have been Otis Brubaker, Elias Graybill, John Myers, Henry Brubaker, S. M. Aukerman, M. F. Brubaker, C. C.

Arnold, Samuel Brubaker, Samuel Frantz, Henry Anstine, Jonathan Adams, William Anstine, Henry Bollinger, William Harris. The church now has a membership of sixty-five.

Elder E. S. Brubaker is a son of Otis Brubaker, one of the first deacons in this church. Otis Brubaker and wife came from Darke County, Ohio, in August, 1854. They raised a family of thirteen children. When they died they had nearly 100 grandchildren. E. S. Brubaker's wife was Mary Moore, daughter of William Moore, an early minister here. They have raised a large family. Two other sons of Otis Brubaker, Noah and Arthur, are ministers in the West.

A few years ago a mission was opened in the city of Wabash under the direction of the Mission Board of Middle Indiana. W. C. Detrick, a minister, who is also a teacher in the Wabash High School, has taken great interest in this work. A church has been organized whose present membership is twenty-five. Though they have no house of worship, regular appointments are kept up in a rented hall.

## WALNUT

The Walnut church, located in the southern part of Marshall County, was organized in 1864 with thirty-five members. This territory had been a part of Yellow River to the north. Ministers from this church did the first preaching. Abram Miller was the first resident elder. Associated with him were Henry Deardorf, Aaron Hoffman and Aaron Swihart. Abram Miller moved to Middle Indiana and finally went with the Old Order Brethren. Later Aaron Swihart was ordained and had charge of the church for a number of years.

About 1882 a house of worship was erected three miles south and three miles east of Argos. Soon after this Daniel West, a minister, moved in and George Swihart was elected. The latter was a cousin to Aaron Swihart and a brother to Neri Swihart, who later was elected to the ministry in the Beaverdam church, but has done most of his work in Walnut. Edward Ruff and Edward Beckner were ministers here for some time.



Walnut Church

Among the first deacons were Jacob Miller, Jonathan Dickey and Jonathan Hoover. Since then there have been elected Jacob Rohrer, Daniel Rohrer, James Dickey, Neri Swihart, John Dickey, John Hoffman, Peter Swoveland, Moses Beckner, Tobias Helsel, Emanuel Rohrer, Frederick Rohrer, Walter Swihart and Noah Johnsonbaugh. The first one named and the last five compose the present board of deacons.

Other ministers elected were John Dickey, John Hoffman, Levi Puterbaugh, Howard Dickey and Medford Neher. J. L. Thomas, D. Webster Hostettler and N. O. Troyer have moved in. The presiding elders have been John Sellers, Aaron Swihart, J. L. Thomas, S. F. Sanger, John Dickey and John Appleman.

The first Sunday-school was started in the early eighties, with James Dickey as superintendent. Some successful series of meetings were held here, the one by Elder I. J. Rosenberger resulting in the most accessions. In 1913 the old house was replaced by a new one. The congregation now numbers 140.

The names Swihart and Dickey have been prominent in this church from the beginning. A history of the Swihart family is given under biographies. Jonathan Dickey was a deacon for fifty years. His son, James, was elected a dea-

con and was the first Sunday-school superintendent. He is now a merchant at Warsaw. Another son, John, served the Walnut church many years as minister and deacon. He now lives at West Manchester. His son, Howard, is the pastor at Salem church.

### WALNUT LEVEL

Walnut Level was a kind of mother church in the eastern part of Indiana for years. Samuel Stump and George W. Studebaker did the first preaching. In 1867 a church was organized with fourteen members. A house was built the next year, not far from what is now the town of Petroleum, south of Bluffton.

In 1876 Samuel Neher, a minister from Allen County, Ohio, settled here. He at once took active interest in the church work, assisting Elder George W. Studebaker, who lived in Delaware County. He preached every Sunday somewhere. Through his efforts Walnut Level became a church of considerable strength.

During these years Walnut Level comprised in its territory the eastern part of Wells, all of Adams and the north part of Jay County. From its territory were later formed Pleasant Dale, 1889, Hickory Grove, 1882, and Blue Creek. The first two are described elsewhere. Blue Creek was organized November 12, 1887, at the home of Lewis Huber. Its territory was the southeastern part of Adams County. Lewis Huber, Samuel Fink, Joseph Engle, Daniel Shanks and I. F. Yaney were early workers. The membership at one time numbered about forty. The Progressive element became strong. This and other difficulties caused the work to decline, until the church was disorganized in 1905.

The disorganization of the Blue Creek did not help Walnut Level. Elder Neher was gone and there was no one to take his place. Gradually the interest became less, until the church was disorganized in 1913. Its large territory is now divided between what were two of its children, Pleasant Dale and Hickory Grove.

### WASHINGTON

The Washington church was organized in the early sixties from territory which belonged to both Middle and North-

ern Indiana. Brethren Jeremiah Gump, Ephraim Brumbaugh, Norman Workman and Levi Workman were ministers who had done preaching in these sections. The last two resided in this congregation. They were old, however, and soon George Workman was called to the ministry to assist them. For a few years in the early seventies Elder George W. Cripe was resident elder. During this time Levi Workman was called to the ministry. Brother A. H. Puterbaugh, a young minister, moved in in 1874, and Jesse Calvert came in 1877. The latter was soon ordained and given charge of the church. During his service a large, commodious house was built three miles east of Warsaw, Elder Calvert delivering the dedicatory sermon on New Year's Day, 1880. Later Brother Puterbaugh was ordained and given charge of the church. He remained here until 1895, when he returned to Elkhart Valley.

In the meantime others had been called to the official service. April 19, 1877, N. B. Heeter and Elijah Stoneburner were elected deacons, and Brother H. H. Brallier was called to the ministry. Brother Brallier was later ordained, 1901, and succeeded Brother Puterbaugh in the oversight. June 19, 1885, Brethren N. B. Heeter and Levi Stoneburner were called to the ministry. Brother Stoneburner was active here for years. Brother Heeter served this congregation until 1897, except for three years in which he lived in the Spring Creek church, where he was teaching. In all he taught about twenty years. He later moved into the Rock Run congregation. It is due to his memory and helpfulness that this sketch is possible.

The last minister elected was Clayton S. Whitehead. Since 1910 William Overholser, of Nappanee, has served as the pastor of the church. His work has been a success. He has been assisted by Elder Levi Neher, who moved in from Milford in 1913, and for a time by C. Walter Warstler. The old house was remodeled and modernly equipped in the spring of 1916, Elder Otho Winger preaching the dedicatory sermon on May 5. Elders Overholser and Neher are assisted by an able corps of deacons: Argos Whitehead, N. W. Mauzy, Emanuel Miller, John Heddington and Edward Piper. The first three of these deacons and their wives were the



pillars in the church during the years of decline. The various lines of church activities are prosperous. Winona Lake is within this territory. The Sisters' Aid Society had charge of the lunch room at the 1916 Conference. The same year the District Conference of Northern Indiana was held in the Washington house.

### WAWAKA

This church includes the northern part of Noble County. Among the first Brethren preachers here were James Tracy, Jacob Berkey and Jeremiah Gump. Among the first members were Abram Huff, Joseph Weaver, Adam Smith, Christian Weaver and Bryan Steinberger. Christian Weaver was elected to the ministry the day the church was organized in 1854. He lived till March 15, 1907. For years he and David Baer served the church together as best they could. Often during the service they would take turn about preaching, as first one and then the other would think of something to say. Joseph Weaver, George Domer, George Swihart, John Sturgis, Joseph Eby, Benjamin Fryfogle were ministers prior to 1882.

The Wawaka house was built about 1874, one mile south and a little to the east of Wawaka. Later a house was built about three miles farther east in the Weaver neighborhood. At one time there were two congregations, the eastern part retaining the old name, Springfield, and the western part being known as Pleasant Mound. The two churches are now united under the name Wawaka, with a membership of 110.

About 1895 Adam Ebey, son of Cornelius Ebey, a deacon, and a grandson of Adam and Sophia Huff, pioneer settlers, was called to the ministry. He later attended Manchester College several years and married Alice King, of North Manchester. They have spent sixteen years on the mission fields of India. Calvin Huber was elected at the same time with Ebey.

In 1903 J. H. Elson moved here from the Cedar Lake congregation. He is a son-in-law of Abram and Sophia Huff. Grandma Huff died at his home December 30, 1911, at the advanced age of 91. Her husband had preceded her in 1892. Brother Elson was for years the only minister here. He is

now past 82 years old, though preserving good health and many characteristics of youth.

J. A. Miller was elected in 1904. A. I. Mow lived here in 1902 and then moved to Idaho. C. A. Huber moved to West Goshen. Walter Gibson and Joseph Miller were the last to be called.

Some of the deacons who have served this church are Abraham Huff, Cornelius Ebey, T. F. Franks, Harrison Boyd, F. F. Franks, H. L. Shafer, C. A. Huber, G. G. Grady, Edward Frick and William Weaver.

Sunday-school was started here about the time the church was built. Sunday-school was not common then. The church did not lose any members in the division.

### WEST EEL RIVER

West Eel River was organized separately in 1913. They have a good house of worship two miles east of Silver Lake. George Swihart was their first presiding elder, followed by Aaron Moss and T. D. Butterbaugh. T. D. Butterbaugh and Emanuel Leckrone are resident ministers. The present deacons are Samuel Perry, Ray Cline, George Leckrone and Emery Metzger. The last named is also the Sunday-school superintendent.

### WEST MANCHESTER

Until 1911 the history of this church can be read in that of the Manchester. At the organization in September, 1911, the church selected as presiding elder Otho Winger. The only home minister was C. F. Eiler, who at that time was not in good health. E. M. Grosnickle, Ephraim Wertenberger, Jacob Miller, Samuel Boyer and Nathaniel Miller were deacons. The church had a membership of 170.

Since then the work of the church has been good. A good interest has prevailed. Other ministers have moved in: A. C. Young from Mississinewa in 1912, John Dickey, from Walnut, Aaron Moss, from Salimony, I. B. Book, from Manchester, Samuel Young from North Dakota. Elders George E. Deardorf and Isaac Deardorf lived here for a while. A. C.



**West Manchester Church**

Young was elder from 1913 to 1915. He died in May, 1916. I. B. Book has been presiding elder since January 1, 1916.

The church now has a membership of nearly 200. Their people are prosperous. The Sunday-school is superintended by Edith Miller. They have a large house of worship and hard by is the Pleasant Hill cemetery, where many of the faithful members of other days are at rest.

### **WEST MARION**

For many years services were held at intervals in the city of Marion. Under the preaching of Elder Aaron Moss much interest was manifested at one time. In 1911 Elder J. W. Norris began preaching here. The ingathering was rapid. The church was organized in December with sixty members. The next year a house was built on West Second Street. In five years 169 were added by baptism. Many of these moved away; some proved unfaithful. In 1916 the church numbered eighty-five. J. W. Norris was pastor, under the Mission Board, until 1916, when he moved to Salimony. His son-in-law, Ross Gottschall, is now minister. George Graham, Otto France, John Shroll, and Thomas Zint are deacons. Elder Obed C. Rife, of Somerset, has just located with them as a pastor.



White Church

### WHITE CHURCH

The earliest preaching in the northern part of Montgomery County was done by Elder John Metzger, about 1852. He had been invited here by Sister Mary Slingly, who had moved from Ross County, Ohio. Daniel Neher, John Shively, George E. Cripe and Hiel Hamilton visited this part of the country in their preaching tours. Some of the first baptized were: Martin Bowers, Sr., Edman Bowers, 1855, Eve Lowry, 1858, Martin Campbell, 1858, Esther Dunbar, 1858, Jesse Anderson, 1861, Ann McCartney, 1861, Martin Bowers, Jr., 1861, William Young.

The church was organized in August, 1858. The only charter member now living is Martin Campbell, 87 years old, the father of Elder D. C. Campbell. He was the first white child born in Sugar Creek township. The first deacon elected was William Young, who died in 1912, at the age of 84. Abner Bowers and Martin Bowers, Sr., were elected to the ministry in 1859. Four years later the church called to the ministry L. M. Dunbar and A. J. Bowers. William Briant, a minister from Ohio, moved in. He became the owner of a very large tract of that rich prairie land.

The membership of this church was built up largely of converts from other churches. Many came from the Dis-

ciples and Methodists. Few members have ever moved in or moved out. The first church was a frame structure, which, after twenty years of service, burned April 20, 1893. The same year it was replaced by the present brick structure. The church has always had a large territory. On the west the territory extends far into Illinois; north it extends to Lafayette; south to Crawfordsville, and east to Frankfort. The years, 1886 and 1913, mark the largest ingatherings of the church. The present membership is nearly 200, though many are widely scattered.

D. C. Campbell was elected to the ministry in September, 1881. He spent four years in Kansas, from 1884 to 1888, but returned to his old home. June 4, 1890, he and L. M. Dunbar were ordained to the eldership. About the same time E. P. Dunbar and Ira Fisher were called to the ministry. In 1895 and 1896 P. H. Beery and D. D. Culler, two young ministers, spent one year each within the boundaries of this congregation at Clark's Hill, where they were superintendents of schools. In 1912 Forrest Groff, a teacher at this place, was chosen to the ministry. In 1914 Carl Rarick, of Elgin, was called by the congregation as their pastor. He and E. P. Dunbar were ordained in 1915.

During the early days of the congregation it was presided over in turn by Elders John Metzger, R. H. Miller, Isaac Billheimer, Martin Bowers and Abner Bowers. From 1890 to 1903 D. C. Campbell was elder. The church had also for her elders A. J. Bowers, 1903 to 1905, L. T. Holsinger, 1905 to 1908, A. G. Crosswhite, 1908 to 1909, L. M. Dunbar, 1909 to 1911. Since 1911 Elder Campbell has had oversight. He is ably assisted by the pastor, Carl Rarick, and by eight deacons: Martin Campbell, William Conrad, Frank Johnson, Allie Peterson, Samuel Price, Levi Fisher, Adam Loveless and Robert Bowers.

### WILLIAMSPORT

One center of work for the Mission Board of Southern Indiana was near Williamsport. The church was first located near West Lebanon, and was known as the West Lebanon church. Jacob Frederick did preaching here in an early day. William Goodrich, a deacon, was the strong pillar here. After

his death the work declined. Later at a schoolhouse on Redwood Creek services were held. Elder D. M. Brubaker was located here for a while. Joseph Frye, another deacon, helped the cause much while he lived. But for several reasons the work did not prosper, and has almost ceased. But as a result of these labors, one person was brought to the church who is doing service to pay for all the efforts expended here. This is Sister Josephine Powell, missionary to India.

### WINDFALL

The Windfall congregation was organized out of the southern part of the Greentown territory in May, 1896, with about thirty charter members. The first ministers were Thomas Rodgers, F. M. Bogue and Marion Ryan. Since then the church has called to the ministry Chester Poff, 1910, J. W. Lewis and Elmer Phipps, 1911, Alva Hewitt, 1914, and A. F. Carpenter, 1915. Since its organization the church has been under the care of Eld. Daniel Bock, 1896 to 1902, Abraham Caylor, 1902 to 1904, Eli Smeltzer, 1904 to 1909, Nathan Cripe, 1909 to 1916. A house was built in 1897 a few miles east of Sharpsville. The work has grown during these few years and the membership now numbers eighty-six, with five ministers and five deacons.

J. F. Spitzer has made his home in the bounds of this congregation for a number of years, rendering good service by his able preaching. He is a native of Virginia, but came to Indiana when young. He was called to the ministry in the Upper Fall Creek church. Since then he has lived in the Landessville, Markle, Mississinewa, Summitville and Windfall churches. He has a remarkable memory of the Scripture. He can read whole chapters from the Bible from memory. He is often spoken of as "The Walking Bible." Under his preaching the author of this book was brought into the church, and by him was baptized February 21, 1888.

### YELLOW CREEK

The Yellow Creek church formerly was the western part of Elkhart County church. It was organized separately in 1856. The first Brethren minister here was John Miller, one

of the first ministers in Elkhart County. He settled here in an early day and raised a large family. Sebastian Frame was one of the first elders and presided many years. He was followed by his son, Gabriel, and by John Eversole, also a preacher and an elder. The Frames lived in the northern part of the District, where later was organized the Elkhart Valley church. The first deacons in Yellow Creek were Paul Kurtz, Henry Sala, Daniel Leer and David Miller.

In 1881, when the division came, this church passed through sore trials. The elder, Samuel Leer, Benjamin Burkett, minister in second degree, and eleven others went with the Old Order Brethren. This left only one official, John Nusbaum, a deacon. The adjoining ministers looked after the appointments for a while. Help was not long wanting. John Nusbaum was called to the ministry in 1883, Hiram Roose, 1884, and Eli Roose, 1887. Later deacons were Jacob Domer, Abe Hoover, John Ganger and Isaiah Miller.

The house of worship was built in 1867. It is about seven miles west of Goshen, and is still in use. About this time another house was built in the north part of the District, where Elkhart Valley was organized in 1870. This about equally divided the congregation.

Later ministers elected have been I. S. Burns, 1904, and Harvey Schwalm, 1910. The latter is a son of Elder H. M. Schwalm and still serves this church. I. S. Burns was ordained in 1910. He now lives at Topeka. The present board of deacons are Jacob Domer, A. W. Hoover, Levi Mishler, Josiah Miller, Irvin Miller and Daniel Martin. The presiding elders in turn have been John Miller, Sebastian Frame, Daniel Y. Miller, Jacob Eversole, Samuel Leer, John Anglemeyer, J. H. Miller and Hiram Roose. The church now has a membership of 130. For sixteen years the church has been under the efficient direction of Elder Hiram Roose.

The Sunday-school was organized in 1882 with Samuel Steiner, now of Kansas, as superintendent. The school became quite large and prosperous. Henry Hoke, Hiram Roose, I. S. Burns, Eli Garber, Amanda Miller, John Frederic, Harvey Schwalm and Earl Nusbaum are some of the later Sunday-school workers and superintendents.

## YELLOW RIVER

The Yellow River church originally embraced the eastern half of Marshall County, including the present churches of Walnut, Camp Creek, and Bremen. The first organization was effected in 1848, with twenty-one members. Jacob Shively was the first minister; George Kring and John Stockman were the first deacons. From 1850 to 1880 the following were called to the ministry: Nathaniel Drake, Jonathan Swihart, John Sellers, William Myers, Fred Langenbaugh, David Shively, George Armentrout, William Clark, D. S. Hale. Later William Reed, John Joseph and Edward Ruff moved in.

In 1864 Walnut was organized, with thirty-five members; Bremen was organized two years later, with fifty-five members; Camp Creek, 1879, with fifty members. This greatly decreased the membership and the territory of Yellow River. In 1880, when the first house of worship was built, the membership numbered 100. The house is located two and one-half miles north and nearly three miles west of Bourbon.

From 1869 to 1872 Salem College at Bourbon was run under the direction of the Brethren. Elder Jacob Shively was one of the promoters. Its failure brought financial embarrassment to him. He then moved to Salem church, west of Plymouth. He continued as elder of the church until 1878, being succeeded by John Sellers, who held charge until 1899.

In 1900 the church called to the ministry Emanuel E. Shively, a son of Elder Jacob Shively. Though 50 years old he took up the work. He was ordained in 1907 and is now the only resident minister. His son-in-law, N. O. Troyer, was a minister here some years. S. S. Keller was elected here. George Harley and Floyd Leper were elected in 1916. Since 1900 the church has been presided over by non-resident elders. Elder D. W. Hostetler lived here from 1913 to 1915. The church has a membership of eighty-five. Some of the deacons have been George Kring, John Stockman, David Stockman, Peter Gentshorn, Isaac Shively, Peter Swoveland, Joseph Perry, Darlin Hale, Daniel Shively, William Rohrer, Herbert Craig, John Deniney, Joseph Studebaker, James Seymour, William Seymour, S. B. Yoder, Isaiah Price, Charles Sellers, Frank Markley, John Mann, Russell Hanawalt and Charles Price. The last seven are the present deacon body.



## CHAPTER THREE

### **Indiana by Districts**

For fifty years there was no recognized division of Indiana into Districts. Churches worked individually and together with the adjoining churches. Occasionally there would be held a conference, including the officials of a few congregations. Brother J. G. Francis says that there was a meeting of this kind held in Northern Indiana as early as 1857. In 1859 another such meeting was held in Elkhart County on a love-feast occasion. Twenty-five ministers and elders were present, including some from Ohio, among them Elder Henry Kurtz.

Gradually there grew up a natural division of the State, because of geographical convenience, into a northern and a southern part. In 1863 two meetings were held, much resembling our modern District Meetings. We include the minutes of these meetings as far as we have them. They will give us some idea of the problems of the local churches at this early date.

#### **DISTRICT MEETING IN NORTHERN INDIANA**

**Held Near Goshen, April 6, 1863**

Query 1. About the difference between the ancient order of holding love feasts and the 43rd query of last Annual Meeting. Considered to abide by our established order till farther light is given, and for this purpose the matter is referred to next yearly meeting for reconsideration and bringing about a union in this and other matters of difference.

Query 2. About the avoidance. That brethren should engage seriously in examining the matter in order to come to a union in practice as soon as possible.

Query 3. About the kiss between the supper and the breaking of the bread. Agreed to continue in this practice as before.

Query 4. About attending political and war meetings and voting at political elections. Considered not to have anything to do with politics at all, much less with war affairs.

Query 5. About a lamb to be used at the Lord's supper. United in leaving it as heretofore decided at the yearly meetings.

Query 6. How shall we deal with members who will not come under the order of the Brethren with regard to dress, especially ministers wearing fashionable coats and sisters wearing hoops? United in the conclusion of yearly meeting of 1861.

### DISTRICT MEETING OF SOUTHERN INDIANA

Held Near Flora, Indiana, May 1, 1863

Query 1. A soldier comes under conviction while in camp, requests of the brethren to be baptized, and if not permitted to come home, requests the brethren to come to the camp and baptize him, promising that he will leave the service as soon as he can honorably do so. What will the brethren in this meeting advise the brethren to do in this case? Answer: It is considered advisable that such applicant should be received into the church.

2. Is it consistent with the Gospel and our holy profession to observe those days set apart by the rulers of our land to engage in fasting and prayer? Answer: It is consistent to do so.

3. Is it right according to the Gospel for brethren to attend and participate in speaking at political meetings held by the people of the world in the present age? Answer: It is not right.

4. Should not the laboring brethren at communion meetings speak upon and give the best reasons they can for breaking the bread to the sisters different from the brethren? Answer: They should.

5. Is it consistent with the Gospel for brethren having a difference with individuals of the world, for them, when they have erred, to go and make confession and humble themselves the same as if they were members of the church? Answer: It is consistent so to do.

6. Is it consistent with the Gospel and the order of the Old Brethren to sing such pleasing tunes at our communion meetings as are sometimes sung by the brethren, singing the different parts to the music? Answer: It is if we sing with the spirit and the understanding also.

7. If a brother sells another brother a piece of land and takes a mortgage as security, and if he fails to pay any part of the principal, but pays only the interest and has it four or five years, would it be contrary to the brethren and the Gospel to foreclose the mortgage? Answer: We advise the brethren under such circumstances to get the counsel of the church in which they reside.

8. It is ordered by this meeting that hereafter no query shall be received at a District Council Meeting without the approbation of the church from whence it comes, signed by some of the leading brethren of the church, provided, however, whenever a member feels himself aggrieved with the decision of the church to which he belongs, and after his request to do so, the church refuses to present the matter to the council meeting, he may apply to the District Council Meeting for a committee to do the same.

9. David Hardman and John Shively are by this meeting approved delegates, and Daniel Bowman and Daniel Neher contingent delegates, to represent this District at Annual Meeting this year.

10. Resolved by this meeting that we hold our next District Council Meeting, the Lord willing, on the first Thursday after Easter in the year 1864. Place of meeting will be announced in due time. Signed by order of the committee: David Hardman, John Whiteneck, John Shively, Daniel Neher, Samuel Murray, Hiel Hamilton, David Bowman, clerk.

## DIVISION INTO DISTRICTS

The Brethren in Indiana, in accordance with a recommendation from Conference, sent representatives to a State Conference, which met in the Antioch congregation at Andrews, Indiana, October 25, 1866. The officers of this meeting were George Hoover, moderator; Jacob Miller, foreman; Hiel Hamilton, clerk; and Daniel Miller, assistant.

The work of suggesting a division of churches was assigned to a committee composed of William Lindley, of Hagerstown, J. U. Studebaker, of Mississinewa, Christian Wenger, of South Bend, Samuel Murray, of Salimony, Jacob Metzger, of Eel River, and Jacob Berkey, of Rock Run. The report of their work was as follows:

### **Southern Indiana**

Four Mile, Nettle Creek, Buck Creek, Bush Creek, Mississinewa, Killbuck, Fall Creek, Arcadia, Jonesboro, Greentown, Howard County, North Fork of Wild Cat (Pyrmont), Middle Fork (Rossville), Potato Creek (White), Ladoga, Owen County (Lick Creek), Somerset, Columbus (Lower Fall).

### **Middle Indiana**

White County (Monticello), Mexico, Squirrel Creek (Roann), Manchester, Clear Creek, Blue River, Beaver Dam, Eight Mile (Markle), Salimony, Antioch (Andrews), Eel River, Santa Fe, Pipe Creek, Upper Deer Creek, Lower Deer Creek, Wabash, Prairie Creek, Bachelor Run.

### **Northern Indiana**

Portage, Baugo, South Bend, Bremen, Pine Creek, Union, Yellow Creek, Elkhart, Turkey Creek, Union Center, Solomon's Creek, Rock Run, Springfield, Shippshewana, Washington, Cedar Creek, Tippecanoe, Pigeon River, Fawn River (English Prairie).

## **SOUTHERN INDIANA**

### **First Churches**

The division of the State into Districts in 1868 gave to Southern Indiana eighteen congregations as follows: Four Mile, Nettle Creek, Buck Creek, Bush Creek, Mississinewa, Killbuck, Fall Creek, Arcadia, Jonesboro (Summitville), Greentown, Howard County, North Fork of Wild Cat (Pyrmont), Middle Fork of Wild Cat (Rossville), Potato Creek (White), Ladoga, Owen County (Lick Creek), Somerset, Columbus (Lower Fall). One of these, Somerset, soon became identified with Middle Indiana. The territory given to

the Southern District was a large one, comprising nearly two-thirds of the State. But to have moved the line further south would have taken from it some of its strongest churches. One of the big problems of the District has been its large territory and scattered membership.

### **Work of the District, 1866 to 1881**

During the first fifteen years following the division no printed records of the District Meetings were kept. But little information can now be secured as to what was done in these years. There were but little of Sunday-school and organized missionary activities to occupy the attention of the District Conference. There was a great deal of missionary work done, but largely through the individual initiative of energetic ministers. The churches seem to have grown steadily through these years under the faithful preaching of such men as George Hoover, George W. Studebaker, Elias Kaylor, Jacob Rife, Lewis Kinsey, I. J. Howard, Hiram Branson, Robert Goshorn, Daniel Bowman, Wm. R. Harshbarger, David Bowman and others. R. H. Miller and Hiel Hamilton were perhaps the most prominent men in the District and generally represented the District on the Standing Committee. Since 1881 the leaders of the District can somewhat be determined by the table of District Meetings.

### **OFFICERS FOR DISTRICT MEETING**

In selecting the officers of the District Meeting, Southern Indiana followed the old form of the Annual Conference. The officers of the church wherein the meeting was held would select a number of elders who were to act as a Standing Committee. These would retire and select the officers of the meeting and as far as possible get the work in shape for the meeting. In 1894 a paper passed to allow the delegates representing the congregations of the District to choose the officials. The brethren select their officials by majority vote, open count. Since 1897 their credential committee has been made up of the officers of the previous meeting.

## District Meetings of Southern Indiana, 1881 to 1916

Year	Place Held	Moderator	Reading Clerk	Writing Clerk	On Standing Committee
1881	Lower Fall	Hiel Hamilton	Jacob Rife	Geo. W. Cripe	Jacob Rife
1882	Arcadia	Hiel Hamilton	J. W. Metzger	L. W. Teeter	Jacob Rife
1883	Upper Fall	Hiel Hamilton	Jacob Rife	L. W. Teeter	Hiel Hamilton
1884	Mississinewa	Jacob Rife	J. W. Metzger	L. W. Teeter	J. W. Metzger
1885	Raccoon	Isaac Billheimer	John H. Caylor	L. W. Teeter	Isaac Billheimer
1886	North Fork	Jacob Rife	Robert Goshorn	L. W. Teeter	L. W. Teeter
1887	Lick Creek	Wm. Harshbarger	Daniel Bock	L. W. Teeter	Wm. Harshbarger
1889	Four Mile	John H. Caylor	J. W. Metzger	L. W. Teeter	L. W. Teeter
1890	Mississinewa	Jacob Rife	J. F. Hoover	L. W. Teeter	L. T. Holsinger
1891	Upper Fall	Robert Goshorn	Daniel Bock	L. W. Teeter	Jacob Rife
1892	Howard	Jacob Rife	D. F. Hoover	L. W. Teeter	Robert Goshorn
1893	Nettle Creek	Wm. Harshbarger	Robert Goshorn	L. F. Hoover	L. W. Teeter
1894	Middlefork	L. W. Teeter	A. S. Culp	L. T. Holsinger	Wm. Harshbarger
1895	Lower Fall	L. W. Teeter	L. T. Holsinger	G. L. Studebaker	D. F. Hoover
1896	Arcadia	Wm. Harshbarger	G. L. Studebaker	D. F. Hoover	G. L. Studebaker
1897	Mississinewa	L. W. Teeter	Levi Winklebleck	G. L. Studebaker	D. F. Hoover
1898	White	L. W. Teeter	G. L. Studebaker	J. W. Rarick	J. W. Rarick
1899	Buck Creek	D. C. Campbell	D. F. Hoover	J. W. Rarick	D. C. Campbell
1900	Greentown	L. W. Teeter	D. F. Hoover	E. M. Cobb	L. W. Teeter
1901	Upper Fall	L. W. Teeter	Levi Winklebleck	G. L. Studebaker	D. F. Hoover
1902	Howard	L. T. Holsinger	D. F. Hoover	G. L. Studebaker	L. T. Holsinger
1902	Nettle Creek	L. W. Teeter	J. W. Rarick	Levi Winklebleck	D. F. Hoover
1903	White	L. W. Teeter	J. W. Rarick	L. T. Holsinger	L. W. Teeter
1904	Mississinewa	L. W. Teeter	D. F. Hoover	G. L. Studebaker	D. F. Hoover
1905	Ladoga	L. T. Holsinger	D. F. Hoover	G. L. Studebaker	L. W. Teeter
1906	Four Mile	L. W. Teeter	Levi Winklebleck	J. W. Rarick	L. T. Holsinger
1907	Pymont	L. W. Rarick	D. F. Hoover	L. T. Holsinger	L. W. Teeter
1908	Nettle Creek	L. W. Teeter	D. F. Hoover	H. Keim	L. W. Teeter
1909	Rossville	L. W. Teeter	D. F. Hoover	F. X. Goshorn	L. W. Teeter
1910	Buck Creek	L. W. Rarick	Isaac Ranson	D. F. Hoover	D. F. Hoover
1911	Ladoga	L. T. Holsinger	J. W. Rarick	D. E. Bowman	L. T. Holsinger
1912	Mississinewa	L. W. Teeter	E. O. Norris	W. L. Hatcher	L. W. Teeter
1913	Pymont	E. O. Norris	W. L. Hatcher	J. A. Miller	E. O. Norris
1914	Four Mile	L. W. Teeter	Paul Mohler	E. N. Goshorn	W. L. Hatcher
1915	White	Paul Mohler	D. W. Bowman	Frank Hay	L. W. Teeter
1916	Nettle Creek	E. O. Norris	D. W. Bowman	Carl Rarick	E. O. Norris

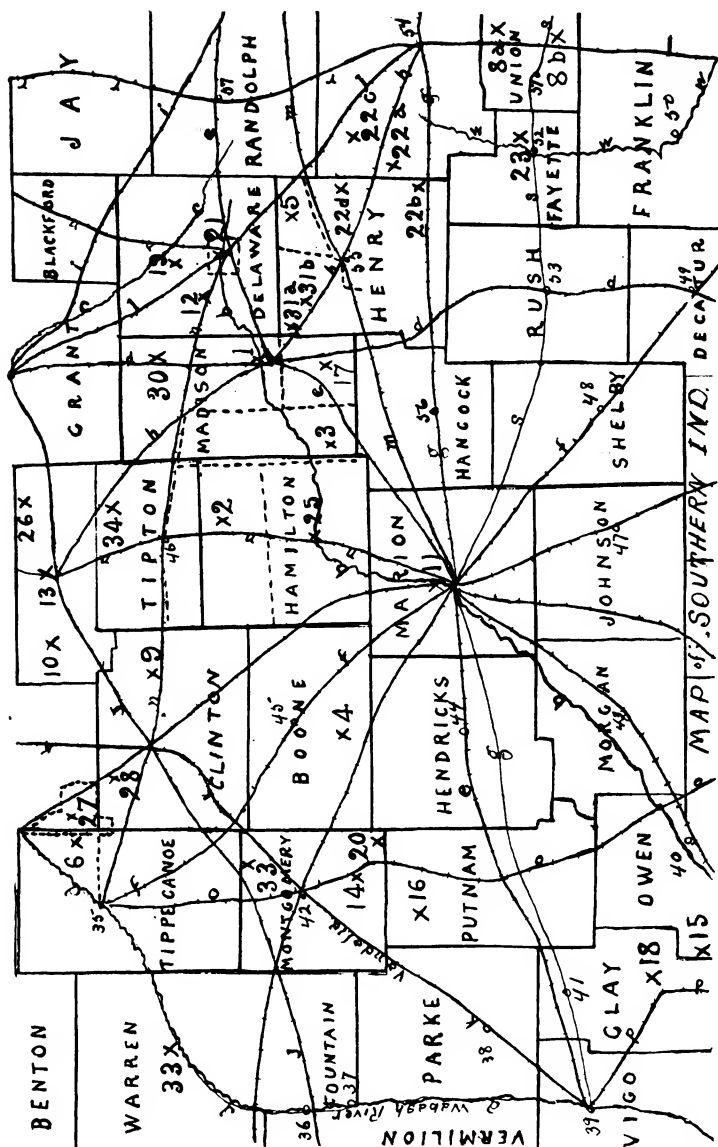
### The Churches in 1881

In 1881 the District was composed of the following churches, with the number of members of each church: Buck Creek, 90; Beech Grove, 75; Bethel (Ladoga), 130; Cicero (Arcadia), 100; Fair View, 130; Four Mile, 150; Greentown, 75; Howard, 164; Killbuck, 41; Lower Fall, 70; Lick Creek, 80; Middle Fork, 217; Mississinewa, 200; Nettle Creek, 407; Pymont, 161; Potato Creek, 35; Retreat, Jackson County, 32; Summit, 54; Stony Creek, 50; Sampson Hill, 21; Upper Fall, 110.

### Mission Work

Considering the large field and scattered membership, one should expect that the cause of missions would attract a great deal of attention. Southern Indiana early had men of great missionary zeal. John Metzger, George Hoover, George W. Studebaker, Hiel Hamilton and others, "went everywhere preaching the Gospel." Much of the early work in Middle and Northern Indiana was begun by these pioneers.

In 1881 a committee, consisting of Hiel Hamilton, Jacob Rife and Geo. W. Cripe, recommended the following plan for doing definite work in the District: "We, your committee, recommend that the three following named brethren, John Caylor, Hiel Hamilton and Lewis Kinsey, be appointed to constitute a Board of Missions, whose duty it shall be to appoint a treasurer to receive all funds donated by the congregations for the purpose of defraying the expenses of the missionaries. The board shall set the time and designate the place or places where the work is to be done, and make such calls on the churches as they may deem necessary to secure means to carry on the mission to the best of their ability. We further recommend that the board appoint four brethren as missionaries, whose duties it shall be to preach at such times and places as the board may designate, the missionaries to serve for one year; and we further decide that the board shall have power to fill all vacancies." This report was passed and the following named brethren were chosen and accepted as the first brethren appointed by the District: Hiram Branson, John W. Metzger, Lewis W. Teeter, and Daniel Bock.



### Map of Southern Indiana

Churches marked by an "x" and number



## County Seats Without Brethren Churches

Marked by a small circle and number

1. Anderson, Madison County.
2. Arcadia, Hamilton County.
3. Beech Grove, Madison County.
4. Bethany, Boone County.
5. Buck Creek, Henry County.
6. Fairview, Tippecanoe County.
7. Fountain, Ripley County.
- 8a. Four Mile, Union County.
- 8b. Four Mile, Cottage Grove House.
9. Hillsburg, Clinton County.
10. Howard, Howard County.
11. Indianapolis, Marion County.
12. Killbuck, Delaware County.
13. Kokomo, Howard County.
14. Ladoga, Montgomery County.
15. Lick Creek, Owen and Clay Counties.
16. Little Walnut, Putnam County.
17. Lower Fall Creek, Madison County.
18. Maple Grove, Clay County.
19. Mississinewa, Delaware County.
20. Mt. Pleasant, Montgomery County.
21. Muncie, Delaware County.
- 22a. Nettle Creek, Brick, Wayne County.
- 22b. Nettle Creek, Locust Grove, Henry County.
- 22c. Nettle Creek, Olive Branch, Wayne County.
- 22d. Nettle Creek, White Branch, Henry County.
23. New Bethel, Fayette County.
24. New Hope, Jackson County.
25. Noblesville, Hamilton County.
26. Plevna, Howard County.
27. Pymont, Carroll County.
28. Rossville, Clinton County.
29. Sampson Hill, Martin County.
- 30a. Summitville, Madison County.
- 31a. Upper Fall Creek, Middletown, Henry Co.
- 31b. Upper Fall Creek, Honey Creek, Henry Co.
32. West Lebanon, near Williamstown.
33. White, Montgomery County.
34. Windfall, Tipton County.

35. Lafayette.
36. Attica.
37. Covington.
38. Rockville.
39. Terre Haute.
40. Spencer.
41. Brazil.
42. Crawfordsville.
43. Martinsville.
44. Danville.
45. Lebanon.
46. Tipton.
47. Franklin.
48. Shelbyville.
49. Greensburg.
50. Brookville.
51. Liberty.
52. Connersville.
53. Rushville.
54. Richmond.
55. Newcastle.
56. Greenfield.
57. Winchester.

This map shows but one-half of the territory of Southern Indiana. In the mission field farther south there are thirty-two counties, and not one county seat has a Brethren church. Only three small churches in the thirty-two counties.

## Key to Railroads and Rivers

- a a—Wabash River.  
 b b—White River.  
 c c—Mississinewa River.  
 d d—Big Four from Michigan to Louisville.  
 e e—Big Four from Cleveland to St. Louis.  
 f f—Big Four from Cincinnati to Chicago.  
 g g—Pennsylvania from Columbus to St. Louis.  
 h h—Pennsylvania from Kokomo to Richmond.  
 i i—Pennsylvania from Logansport to Columbus.  
 j j—Toledo, St. Louis and Western.  
 k k—Vandalia.  
 l l—Chesapeake and Ohio.  
 m m—Big Four from Indianapolis to Springfield.  
 n n—Lake Erie and Western.  
 o o—Monon Route.  
 p p—Chicago and Eastern Indiana.  
 r r—Grand Rapids and Indiana.  
 s s—C. H. and D. Railroad.  
 w w—White Water River.

The following year, for some reasons, the Mission Board was suspended, but missionaries were appointed by the conferences and paid direct by the District Treasurer. There were already mission points in Harrison, Jackson, Martin and other counties. From year to year the District elected men to look after these places. Some of the missionaries of these places, besides the above named, were Lewis Kinsey, William Harshbarger, John H. Caylor, Jacob Rife, L. T. Holsinger, Daniel Bock, and Isaac Cripe.

In 1885 the Nettle Creek church asked the District Meeting "to cause to be inaugurated a special fund for the purpose of erecting, or assisting in the erection of, churchhouses within the territory, formulating a plan in harmony with Article 5 of the General Church Election and Missionary Committee adopted in 1883." Lewis Kinsey, Daniel Bock and D. F. Hoover prepared a plan and certain regulations. These were accepted and Samuel Mohler, of Middle Fork, David Peffy, of Ladoga, and David Richards, of Sugar Creek, were appointed a committee to be known as the Church Extension Committee of Southern Indiana. This was the beginning of the Mission Board which has continued to the present time. Its membership has been as follows: Samuel Mohler, 1885 to 1902; David Peffy, 1885 to 1898; David Richards, 1885 to 1890; Lewis Hooke, 1890 to 1901; William Hicks, 1899 to 1902; John F. Shoemaker, 1901 to 1916; E. M. Cobb, 1902 to 1903; J. S. Alldredge, 1904 to 1908; D. E. Bowman, 1911 to 1914; E. P. Dunbar, 1912 to 1913; J. W. Root, 1913; John Herr, 1914. In 1916 the board was enlarged and the following brethren became the committee: E. O. Norris, Jeremiah Barnhart, J. A. Miller, John Root and John Herr.

During these thirty years the board has been doing what it could with the means at hand to carry the Gospel to needy fields. At the mission points already mentioned the work was continued, churches were established in Harrison County, Sampson Hill in Martin County, New Hope in Jackson County, Fountain in Ripley County, Redwood near Williamsport. This work was largely placed in the hands of District elders, two being selected each year, one for the southern and one for the western part of the field. Some of the faithful shepherds of the work were W. R. Harshbarger, J. W. Rarick, G.

L. Studebaker, Isaac Branson, D. F. Hoover, A. C. Young and Peter Houk.

The board has also helped to establish churches in the cities of Muncie, Anderson, Kokomo and Indianapolis. While some of the work seemed either to fail, or to accomplish but little, yet when one contemplates that through the preaching done under the direction of the board more than 600 have been brought into the kingdom, many members have been fed with spiritual food, and much faithful witnessing for Christ done by the church, the results abundantly pay for the efforts put forth. As a result of the work at Williamsport, Sister Josephine Powell is now giving a life of service in India. The new board is a strong one. They realize their great field of work and are determined to push forward to the harvest. Brother A. S. Cross has been appointed District Missionary Secretary, and will no doubt stir up much missionary zeal among the churches.

### Old Folks' and Orphans' Home

In 1881, the same year of starting the organized mission movement, the District also took steps to establish an asylum for old people and a home for orphans. A committee was appointed to solicit funds. It seems that the work was not intended to be fully a District affair, but was to belong to those churches that would contribute, that would take so much stock in it. One share was to be given for each fifty dollars subscribed.

In one year a considerable sum was raised and a committee appointed to proceed with the work. A farm was purchased of J. P. Miller, three miles north and two miles west of Sulphur Springs. Brother Miller was also a large contributor to the funds. More funds were subscribed and the first buildings erected in 1886. Since then the Home has been managed by a Board of Trustees elected at District Meeting by those churches who had taken stock. Some of the trustees during these years were John Hart, John Krall, James Wyatt, J. W. Yost, D. F. Hoover, Alex. Snyder, Felix Lohrer, George Painter, L. J. Hooke, John Brower, Daniel Miller, Daniel Fiant, L. L. Teeter, Abraham Holler and Charles Quick.

There is now an effort being made to place the ownership of the Home into the hands of the District as a whole. To look after this transfer, the District has appointed the following brethren as trustees: L. L. Teeter, Abraham Holler, David Miller, Jeremiah Barnhart and E. N. Goshorn.

### **Ministerial Meetings**

Annual Ministerial Meetings have been held since 1891. That year the following brethren were named as a program committee to arrange a suitable program for the coming year: L. T. Holsinger, L. W. Teeter, Daniel Bock, D. F. Hoover and D. C. Campbell. These meetings have been helpful in giving inspiration to those who must carry on the great work of the District.

### **Sunday-Schools**

Sunday-schools have been held in the District about as early as anywhere in the West. L. W. Teeter and others were pioneers in the work. Brother Teeter was secretary of the first Sunday-school organized at Nettle Creek in 1868, and was one of the pioneer editors of our Sunday-school literature. Annual Sunday-school meetings have been held since 1901. The first program committee for these meetings were E. M. Cobb, A. C. Young and Sister Zeruih Hill. In 1909 the District Meeting appointed as District Sunday-school and Christian Workers' Secretary, Sister Emma Miller, of the Nettle Creek congregation. For nine years she has ably performed her duties, going from school to school, giving encouragement and helpful suggestions. Her report of 1916 shows that there were in the District thirty-six Sunday-schools, with 2,525 students enrolled and an average attendance of 1,692.

On another page is recorded the membership of the churches today. The total membership of the District is 2,700.

It will be seen by comparing the churches of 1881 and 1915 that there have been some changes. Some of the larger churches have become weak and some have ceased to exist. On the other hand some of the smaller churches have become strong. A number of new churches have been established. Some of the strong workers of the District have become old and will soon lay their armor by. It is a pleasure to know that there are many younger ones pressing into the work.

## NORTHERN INDIANA

The Northern District of Indiana also included the southern part of Michigan. We do not have a written record of the first District Meeting, but do have the minutes preserved from 1867 to 1870. Neither do we have the membership of these early churches. The roll call at the District Meeting of 1869 showed the following churches represented by delegates: Fawn River, A. S. Kline and George Long; Shippshewana, Samuel Lupole and A. Bare; Elkhart, Daniel B. Stutsman and P. S. Garman; Yellow Creek, Samuel Lear and Jacob Eversole; Pine Creek, David Rupel and John Barnhart; Pocagon, John Stretch and John Ulrick; Rock Run, Jacob Berkey and Levi Weaver; Black River, F. P. Loehr; Portage, Jacob Miller and J. H. Miller; Baugo, Joel Shively and Eli Metz; South Bend, Abraham Whitmer, and David Ulrick; Union, John Knisley and John Hoover; Bremen, John Neff and Daniel Mart; Tippecanoe, C. Brumbaugh and Samuel Fields; Solomon's Creek, Daniel Shively and Jesse Calvert; Washington, David Cripe and George Whipple; Union Center, John Anglemyer and Daniel Neff; Blue River, Wesley Hire; Cedar Creek, Jeremiah Gump and Byron Rich; Pigeon River, Michael Shotts and Jonathan Wehrley; Springfield, Joseph Ebey and Joseph Weaver; Turkey Creek, S. E. Miller and N. Drake; Hawpatch, Elias Shrock; Winamac, James Bennett and Daniel Freeman; St. Joseph, Christ Wenger and C. Miller; Walnut, not represented. Of this meeting, D. B. Sturgis was moderator and Jesse Calvert writing clerk. The meeting was held in the Whitehead meetinghouse, Union Center church.

It will be noticed that nearly all of the churches of today were active then. Winamac later became a part of Middle Indiana. Some of the active churches then have ceased to exist. Most of the new churches of today have come about through division of the old territory.

The minutes of these early meetings showed that the Brethren had their problems. They were not those of raising finance for missions, education and other movements, but questions pertaining to divorce, avoidance, and some of the questions that were soon to cause trouble with the Old Order and Progressive movement.

We have not been able to locate the consecutive minutes prior to 1883. The following show where the District Meetings were held: 1867, Elkhart; 1868, Portage; 1869, Union Center (Whitehead house); 1870, Elkhart Valley; 1871, Solomon's Creek; 1872, Pine Creek; 1873, Elkhart; 1874, Elkhart; 1875, Yellow River; 1876, Rock Run; 1877, Blue River; 1878, English Prairie; 1879, Union Center (Whitehead house); 1880, Union; 1881, Turkey Creek; 1882, Cedar Creek.

### Churches in 1882

In 1882 the report of the churches showed the following membership: Baugo, 110; Blue River, 100; Bremen, 55; Cedar Lake, 64; Camp Creek, 50; Cedar Creek, 36; Columbia City, 40; Elkhart, 275; English Prairie, 147; Elkhart Valley, 91; Flat Rock (DeKalb County), 35; Laporte, 76; Little St. Joe, 35; Pleasant Hill, 40; Pleasant Valley, 30; Pleasant Ridge (now Wawaka), 32; Pine Creek, 320; Pigeon River, 88; Portage, 102; Rock Run, 240; Solomon's Creek, 260; Shippshewana, 107; St. Joseph, 140; Springfield, 32; South Bend, 175; Tippecanoe, 140; Turkey Creek, 125; Union, 175; Union Center, 200; Van Buren, 46; Walnut, 62; Washington, 162; Yellow River, 100; Yellow Creek, 90. The membership at that time totaled over 3,800.

### Early Leaders

From 1850 to 1870 Jacob Miller, of Portage Prairie, was perhaps the best known elder in Northern Indiana, especially after the death of James Tracy in 1856. He generally served on the Standing Committee in those days when the committee was chosen by the local elders where the Annual Meeting was held. After the District began selecting the delegates on the Standing Committee, the following represented Northern Indiana from 1868 to 1882 in successive years: Jacob Miller, Jacob Berkey, Christ Wenger, Jacob Miller, D. B. Sturgis, D. B. Sturgis, D. B. Sturgis, Michael Shotts, D. B. Sturgis, John Knisley, Jesse Calvert, Jesse Calvert, D. B. Sturgis, Jeremiah Gump.

These were days when the District could reëlect a delegate on the Standing Committee as often as they desired. D. B. Sturgis usually moderated the District Meetings; Jesse Calvert was frequently the writing clerk.

# District Meetings of Northern Indiana, 1883 to 1916

Year	Where Held	Moderator	Reading Clerk	Writing Clerk	On Standing Committee
1883	Washington	W. R. Deeter	W. G. Cook	J. H. Miller	W. R. Deeter
1884	Pleasant Valley	W. R. Deeter	J. H. Miller	Jesse Calvert	J. H. Miller
1885	Elkhart Valley	W. R. Deeter	J. H. Miller	A. H. Puterbaugh	W. R. Deeter
1886	Springfield	Jere. Gump	J. H. Miller	A. H. Puterbaugh	Jere. Gump
1887	Shipshewana	W. R. Deeter	J. H. Miller	A. H. Puterbaugh	J. H. Miller
1888	Elkhart	Peter Long	J. H. Miller	A. H. Puterbaugh	Peter Long
1889	Bethel	Jere. Gump	Daniel Whitmer	A. H. Puterbaugh	Amos Peters
1890	South Bend	W. R. Deeter	J. C. Murray	A. H. Puterbaugh	W. R. Deeter
1891	Walnut	W. R. Deeter	J. C. Murray	A. H. Puterbaugh	J. C. Murray
1892	Yellow Creek	W. R. Deeter	J. C. Murray	A. H. Puterbaugh	W. R. Deeter
1893	Rock Run	Lemuel Hillery	J. C. Murray	A. H. Puterbaugh	A. H. Puterbaugh
1894	Turkey Creek	W. R. Deeter	J. H. Miller	A. H. Puterbaugh	J. H. Miller
1895	Solomon's Creek	I. D. Parker	J. C. Murray	A. H. Puterbaugh	I. D. Parker
1896	Union Center	J. H. Miller	J. C. Murray	A. H. Puterbaugh	J. H. Miller
1897	English Prairie	W. R. Deeter	H. W. Kreigbaum	Hiram Rose	J. C. Murray
1898	Coar Lake	A. H. Puterbaugh	J. C. Murray	E. L. Rose	A. H. Puterbaugh
1899	Yellow Creek	W. R. Deeter	W. B. Neff	A. I. Now	J. C. Murray
1900	Bethel	S. F. Sanger	J. C. Murray	Hiram Rose	L. Berkey
1901	West Goshen	George Zollers	Daniel Wyson	A. I. Now	W. R. Deeter
1902	Solomon's Creek	S. F. Sanger	Daniel Wyson	Ell Rose	S. F. Sanger
1903	Rock Run	W. R. Deeter	Manly Deeter	Hiram Rose	W. R. Deeter
1904	Turkey Creek	S. F. Sanger	Ell Rose	W. B. Neff	W. B. Neff
1905	Pleasant Valley	W. R. Deeter	Manly Deeter	E. L. Heestand	S. F. Sanger
1906	Walnut	S. F. Sanger	I. D. Parker	Lafayette Steele	I. L. Berkey
1907	Pine Creek	Manly Deeter	Frank Kreider	David Metzler	Manly Deeter
1908	West Goshen	W. R. Deeter	Henry Wyson	Hiram Rose	W. R. Deeter
1909	English Prairie	S. F. Sanger	Lafayette Steele	M. C. Horst	Daniel Wyson
1910	Union Center	Manly Deeter	J. W. Kilton	Frank Kreider	Manly Deeter
1911	Springfield	David Metzler	Lafayette Steele	M. C. Horst	Manly Deeter
1912	Solomon's Creek	Manly Deeter	Frank Kreider	J. W. Kilton	David Metzler
1913	Rock Run	David Metzler	Lafayette Steele	J. H. Fike	Frank Kreider
1914	Middlebury	Frank Kreider	J. F. Anneman	J. H. Fike	Manly Deeter
1915	Pine Creek	W. R. Deeter	J. H. Fike	Ell Heestand	David Metzler
1916	Washington	Manly Deeter	Lafayette Steele	T. E. George	Lafayette Steele

### Missions

The District has maintained a District Mission Board for thirty-five years. The members of this board since 1885 have been as follows: Hiram Forney till 1891, Franklin Anglemyer till 1887, John Robinson till 1892, Henry Neff, 1887-1898, D. J. Whitehead, 1891-1909, James Neff, 1892-1898, R. W. Davenport, 1897-1911, Levi Weaver, 1898-1907, D. H. Anglemyer, 1907-1913, Henry Wysong, 1909-1912, J. H. Shrock, 1911—, D. R. Yoder, 1912—, David Metzler, 1913—.

During this time the receipts for District missions have increased manifold. The board has been able to give much help to weak churches. The churches in Southern Michigan were given a great deal of attention, but the work has gradually declined. Laporte, Washington, Salem and some other old-established churches have received help. New missions have been started in Ft. Wayne, Plymouth and Auburn. At present the board has six regular workers in their service.

The District has taken considerable interest in foreign missions. The churches are increasing their offerings from year to year. The District now supports two foreign missionaries and plans even greater things. Three of our missionaries have come from Northern Indiana.

### Sunday-Schools

In another chapter is told the story of Salem College, founded by Northern Indiana. It would be expected that a District so forward in educational sentiment would also be active in Sunday-schools. And so it was. Northern Indiana has to her credit one of the earliest District Sunday-school Conferences ever held in the Brotherhood. We believe the minutes of this meeting to be interesting enough to include them as a whole.

### SUNDAY-SCHOOL CONFERENCE, NORTHERN INDIANA, HELD NEAR WAWAKA, SEPTEMBER 15, 1876

#### Preamble and Resolutions

Inasmuch as the Sunday-school workers of Northern Indiana assembled have no regular form of organizing, holding and conducting Sunday-schools, and believing such a move highly necessary, therefore resolved that we, the Sunday-



school workers, organize a conference for the Northern District of Indiana for the purpose of meeting from time to time to establish a good and wholesome order and government of the same and for self-improvement in Sunday-school work.

The meeting then proceeded to organize by electing the following permanent officers: Elder Jacob Berkey, superintendent; Elder Adam Appleman, assistant superintendent; Brother William G. Cook, secretary; Brother John Sturgis, assistant secretary; Brother Adam Huff, treasurer; Brother Isaac Berkey, corresponding secretary. Brother Adam Appleman is to gather statistics among the Brethren. A committee of three brethren was appointed by the conference to draft resolutions, to be subject to adoption or amendment, or disapproval by the conference. Committee, Jesse Calvert, Jacob Berkey, Adam Appleman.

#### Afternoon Session

The meeting was called to order by the superintendent. A hymn was sung and the report of the committee was called for.

#### Resolutions

1. Each school shall elect its own officers, electing only members of the German Baptist church.

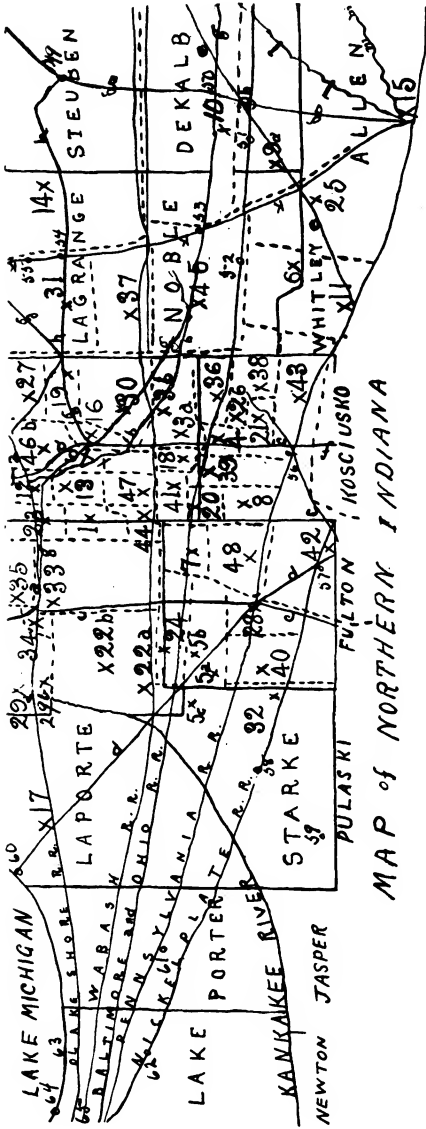
2. Each school shall be opened by singing some appropriate piece of sacred music out of the Brethren's Hymn Book, and prayer. Then the superintendent shall read out of the Bible. The singing, except the opening, may be out of any songster that the school may select.

3. The school shall be formed into classes, and read out of the Bible or New Testament, reading the Book through when commenced.

4. Each teacher shall ask questions upon the lesson read that day. There may also be general questions asked by the school.

5. The school shall be closed by singing and prayer. If before preaching, prayer may be dispensed with at the close of the school.

6. The doctrines of the Bible shall be defended by the teachers of the school, and that in its primitive purity against all opposition.



Map of Northern Indiana

Churches marked by an "x" and number

1. Baugo, Elkhart and St. Joseph Counties.
2. Berrien in Michigan.
- 3a. Bethany, Elkhart County.
- 3b. Bethany, Solomon's Creek House.
4. Bethel, Kosciusko County.
- 5a. Blissville, Marshall and Starke Counties.
- 5b. Blissville, Center House, Marshall County.
- 5c. Blissville, Grovertown House.
6. Blue River, Noble and Whitley Counties.
7. Bremen, Marshall County.
8. Camp Creek, Kosciusko County.
- 9a. Cedar Creek, DeKalb County.
- 9b. Auburn Mission.
10. Cedar Lake, DeKalb County.
11. Columbia City, Whitley County.
12. Elkhart City.
13. Elkhart Valley.
14. English Prairie, LaGrange County.
15. Ft. Wayne, Allen County.
16. Goshen City, Elkhart County.
17. Laporte, Laporte County.
18. Maple Grove, Elkhart County.
19. Middlebury, Elkhart County.
20. Nappanee, Elkhart County.
21. New Salem, Kosciusko County.
- 22a. North Liberty, St. Joseph County.
- 22b. Oak Grove, St. Joseph County.
23. Osceola, St. Joseph County.
24. Pine Creek, Marshall County.
25. Pleasant Hill, Allen County.
26. Pleasant View Chapel, Kosciusko County.
27. Pleasant Valley, Elkhart County.
28. Plymouth, Marshall County.
- 29a. Portage, St. Joseph County.
- 29b. Portage Church, South House.
30. Rock Run, Elkhart County.
31. Shipshewana, LaGrange County.
32. Salem, Starke County.
33. First South Bend, St. Joseph County.
34. Second South Bend, St. Joseph County.
35. St. Joseph Valley, St. Joseph County.
36. Syracuse, Kosciusko County.

37. Topeka, LaGrange County.
38. Tippecanoe, Kosciusko County.
39. Turkey Creek, Kosciusko County.
40. Union, Marshall County.
41. Union Center, Elkhart County.
42. Vainut, Marshall County.
43. Washington, Kosciusko County.
44. Wakarusa, Elkhart County.
45. Wawaka, Noble County.
- 46a. West Goshen, Elkhart County.
- 46b. West Goshen, Pine Creek House.
47. Yellow Creek, Elkhart County.
48. Yellow River, Marshall County.

## County Seats and Important Towns Without Brethren Churches

Marked by a small circle and number

49. Angola.
50. Waterloo.
51. Garrett.
53. Kendallville.
54. Lagrange.
55. Howe.
56. Warsaw.
57. Argos.
58. Knox.
59. North Judson.
60. Michigan City.
61. Valparaiso.
62. Crown Point.
63. Gary.
64. East Chicago.
65. Hammond.

## Key to Rivers and Railroads

Marked by small letters

- a a—St. Joseph River.
- b b—Elkhart River.
- c c—Tippecanoe River.
- d d—Lake Erie and Western R. R.
- e e—Vandalia R. R.
- f f—Big Four R. R.
- g g—Lake Shore and Michigan Southern R. R.
- h h—Traction line.
- k k—Grand Rapids and Indiana R. R.
- l l—Little St. Joseph River.
- m m—Maumee River.

7. The school shall not use the Lesson Leaves published by the different denominations in our country.

8. None but our own papers and books shall be circulated in our schools.

9. We shall take no part in picnics, or Sabbath-school celebrations, or in getting up banners, but oppose them all.

10. We will maintain in the Sabbath-school our humble, plain character, both in manners and dress, as well as in the church.

11. Our object shall be to teach and learn the Scriptures, and instill in the mind of the young the pure principles of Christ.

12. We believe it to be the duty of every member of the church to take an active part in the Sabbath-school work and thereby encourage it.

13. Resolved that we, the members and Sunday-school workers, in council assembled, use our influence to further the cause of Sunday-schools and bring them into as great prominence among the Brethren as possible upon principles by us adopted.

The following propositions were then submitted and adopted for discussion at the next meeting:

1. What Is the Duty of the Church Toward the Sabbath-school? Opening address.—P. R. Wrightsman.

2. Can the Church and the Cause of Christ Be Benefited by the Sunday-school?—Adam Appleman.

3. What Has Been the Benefit of Sunday-schools to the World and to Our Church?

4. How Shall We Secure the Interest and Coöperation of the Members in Behalf of the Sunday-schools?—Jesse Calvert.

5. How Can We Best Interest the School in the Study of the Scriptures?—I. L. Berkey.

Decided to hold the next conference the second Saturday in February, 1877, in the Rock Run District.

Wm. G. Cook, Secretary.

John Sturgis, Assistant Secretary.

The first Sunday-school was organized in the Rock Run church in 1868 with I. L. Berkey as superintendent. Schools were organized in other churches in due time. In 1895 I. S. Burns was elected first District Sunday-school Secretary. In 1896 he gave his first report to the District. A comparison of this report with the report of 1916 shows some growth in Sunday-school sentiment.

	1895	1916
Number of church Districts, .....	38	48
Number of schools, .....	38	55
Cradle roll enrollment, .....	0	540
Home department, .....	0	5,121
Total enrollment, .....	2,001	6,351
Church membership of District, .....	4,000	4,490
Total offerings, .....	not given	\$3,947.21
Mission offerings, .....	\$ 48.63	1,679.45
Pupils converted during year, .....	138	351

I. S. Burns was followed by Christian Metzler in 1902. Since 1906 Lafayette Steele has been District Secretary. Under his influence much new life has been put into the work. One prominent feature of the District is the annual Sunday-school Institute held each August. Not only is there a Sunday-school program by workers of the District, but this is followed by a two or three days' institute to which some of the leading Sunday-schools are invited. The Sunday-schools of the District are supporting three missionaries on the foreign field.

### Ministerial Meetings

have been held since 1891. The first program committee was composed of I. L. Berkey, Levi Hoke and Daniel Wysong. During these years there have been some inspiring meetings led by the able men Northern Indiana has had in her ranks.

### Other Meetings

Christian Workers' programs began to be held about 1903. Manly Deeter was the first Christian Workers' Secretary. The temperance work has been fostered for several years by a committee that arranges for an annual program. The Sisters' Aid Society has its District organization with its annual meetings.

### **The Churches Today**

The report of 1916 shows that there are forty-eight separate organizations in the District with a membership of 4,490. West Goshen is by far the largest since some of the large congregations like Pine Creek, Rock Run and Union Center have divided. Some of the strong standard bearers of other years have passed away, but there are younger men with zeal and ability who are pressing on with the work.

### **MIDDLE INDIANA**

The division of the State into Districts in 1868 gave to Middle Indiana the following churches: White County, Mexico, Squirrel Creek (Roann), Manchester, Clear Creek, Blue River, Beaverdam, Eight Mile (Markle), Salimony, Antioch (Andrews), Eel River, Santa Fe, Pipe Creek, Upper Deer Creek, Lower Deer Creek, Wabash, Prairie Creek, Bachelor Run. Somerset was later added from Southern Indiana, and Winamac from Northern Indiana.

### **Churches in 1882**

The "Record of the Faithful" shows the following church membership in 1882: Antioch, 110; Bachelor Run, 350; Beaverdam, 140; Clear Creek, 150; Eel River, 259; Eight Mile, 72; Lower Deer Creek, 124; Marion, 55; Manchester, 300; Mexico, 350; Monticello, 150; Ogans Creek, 125; Pipe Creek, 200; Prairie Creek, 75; Palestine, 108; Spring Creek, 100; Somerset, 110; Salimony, 244; Sugar Creek, 100; Squirrel Creek, 150; Upper Deer Creek, 150; Winamac, 32; Adamsboro, 15; Wabash, 120; Walnut Level, 60.

Taking these figures as correct the District then numbered over 3,500. Since then some of the strong churches, like Beaverdam, have ceased to exist. In their places new organizations have sprung up, especially in the cities. In 1882 scarcely any members were to be found in the towns and cities. Today there are at least five organizations that are located in the cities with as many more in smaller towns.

### Early Leaders

Under the account of local churches the leaders of the early days are given due prominence. Such men as William Moss, John Whiteneck, David Shoemaker, Isaac C. Lawshe, Joseph Leedy, John Shively, John Bowman, Samuel Murray and others were active in spreading the Gospel of Christ. The District did not have many men prominent in the work of the General Brotherhood. From 1867 to 1877 the District was represented on the Standing Committee by the following brethren: Jacob Flora, 1869, 1874, 1876; Jacob Metzger, 1867, 1870, 1872; Jesse Myers, 1867, 1875; David Bechtelheimer, 1868; Jacob Karns, 1871; John Baker, 1873. Since 1877 some of the District leaders can be determined by the following table:

# District Meetings of Middle Indiana, 1877 to 1916

Year	Where Held	Moderator	Reading Clerk	Writing Clerk	On Standing Committee
1877	Monticello	Jesse Myers	Daniel Bowser	Abram Leedy	J. S. Snowberger
1878	Santa Fe	Jacob Flory	Abram Miller	W. S. Toney	David Neff
1879	Sugar Creek	David Neff	Abram Miller	John P. Wolfe	Joseph Amick
1880	Organs Creek	David Bechtelheimer	John P. Wolfe	Joseph Amick	John P. Wolfe
1881	Upper Deer Creek	Abram Miller	John P. Wolfe	Joseph Amick	Joseph Leedy
1882	Manchester	Joseph Leedy	J. S. Snell	J. G. Royer	R. H. Miller
1883	Manchester Run	R. H. Miller	J. S. Snell	J. G. Royer	R. H. Miller
1884	Clear Creek	R. H. Miller	John P. Wolfe	J. G. Royer	Isaac Fisher
1885	Mexico	R. H. Miller	J. S. Snell	J. H. Wright	David Neff
1886	Prairie Creek	R. H. Miller	J. S. Snell	J. H. Wright	R. H. Miller
1887	Eel River	R. H. Miller	J. S. Snell	J. H. Wright	J. S. Snell
1888	Pipe Creek	R. H. Miller	D. P. Shively	A. S. Culp	J. H. Wright
1889	Salimony	David Neff	D. P. Shively	J. H. Wright	David Neff
1890	Somerses	David Neff	D. P. Shively	J. H. Wright	R. H. Miller
1891	Bachelor Run	R. H. Miller	D. P. Shively	J. H. Wright	J. S. Snell
1892	Monticello	J. S. Snell	J. S. Snell	J. H. Wright	D. P. Shively
1893	Manchester	D. P. Shively	J. S. Snell	J. H. Wright	David Bechtelheimer
1894	Landess	D. P. Shively	J. S. Snell	J. H. Wright	Samuel Leckrone
1895	Mexico	D. P. Shively	J. S. Snell	J. H. Wright	S. S. Ulrey
1896	Bear Creek	L. T. Holsinger	Daniel Snell	W. S. Toney	Dorsey Hodgden
1897	Pipe Creek	L. T. Holsinger	David Dilling	Frank Fisher	J. H. Wright
1898	Bachelor Run	D. P. Shively	A. L. Wright	Frank Fisher	L. T. Holsinger
1899	Eel River	Dorsey Hodgden	A. L. Wright	W. S. Toney	J. H. Wright
1900	Eel River	Daniel Snell	Frank Fisher	J. H. Wright	Dorsey Hodgden
1901	Pleasant Dale	S. S. Ulrey	A. L. Wright	W. S. Toney	Daniel Snell
1902	Mexico	Samuel Leckrone	David Dilling	E. M. Crouch	David Dilling
1903	Monticello	J. H. Wright	L. H. Eby	Frank Fisher	I. D. Parker
1904	Manchester	A. G. Crosswhite	Daniel Snell	F. M. Crouch	L. H. Eby
1905	Bachelor Run	Frank Fisher	W. S. Toney	F. M. Crouch	A. G. Crosswhite
1906	Pleasant Dale	Daniel Snell	D. E. Garber	J. H. Wright	Frank Fisher
1907	Eel River	Frank Fisher	J. H. Wright	E. M. Crouch	Daniel Snell
1908	Mexico	S. S. Ulrey	A. G. Crosswhite	D. R. Garber	Frank Fisher
1909	Monticello	A. L. Wright	J. D. Mishler	A. L. Wright	S. Ulrey
1910	Manchester	D. B. Garber	David Dilling	J. C. Stinebaugh	S. Ulrey
1911	Huntington	Frank Fisher	Frank A. G. Crosswhite	J. C. Murray	A. L. Wright
1912	Flora	J. H. Wright	G. E. Swihart	Otho Winger	D. B. Garber
1913	Pennville	Frank Fisher	S. S. Blough	I. B. Book	Frank Fisher
1914	W. Manchester	J. H. Wright	Otho Winger	D. B. Garber	S. S. Blough
1915	Mexico	J. C. Murray	Chas. Oberlin	I. B. Book	Otho Winger
1916	Markle	Frank Fisher	Otho Winger	I. C. Shively	J. C. Murray



### Missions

The District did not begin organized mission work as early as some Districts. Having a smaller territory than either Southern or Northern Indiana, the great need of District mission work did not seem so apparent. And yet there were those who saw much to be done.

In 1879 there was a good missionary meeting held at Spring Creek. Of this meeting J. S. Snoeberger was moderator, Jacob Crumrine, reading clerk, W. S. Toney, writing clerk. It was shown that three brethren had 2,400 square miles of territory to look after. Five western counties were practically untouched. A plan for missionary work was formulated to be presented to the District Meeting. At this time the District gave its consent to the work, but did not itself take up the work until 1881.

In 1881 the District took up the work definitely by adopting a plan of its own and appointing its own Mission Board. The members of the first board were S. M. Aukerman, John Snoeberger, Solomon Eikenberry, Christian Lesh and Artemus Smith. The following have served on this board in the thirty-five years of its history: S. M. Aukerman, 1881-1895; John Snoeberger, 1881-1896; Solomon Eikenberry, 1881-1887; Christian Lesh, 1881-1882; Artemus Smith, 1881-1890; Abraham Rinehart, 1882-1887; D. P. Shively, 1887-1891; Daniel Horning, 1887-1889; Jacob Crumrine, 1889-1890; W. S. Toney, 1890-1897; Frank Fisher, 1891-1893; E. M. Grossnickle, 1891-1898; Daniel Snell, 1893-1898; Aaron Mishler, 1895-1900; S. S. Ulery, 1896-1901; A. L. Wright, 1897-1902; Leander Pottenger, 1898-1903; Samuel France, 1898-1903; A. G. Crosswhite, 1899-1904; John Neff, 1902-1907, and 1908-1913; David Dilling, 1903-1908; Geo. E. Swihart, 1904-1909 and 1916—; D. B. Garber, 1905-1910; J. L. Cunningham, 1906-1911; S. S. Gump, 1907-1912; D. M. Byerly, 1909—; J. W. Norris, 1910-1915; J. B. Baily, 1911-1916; J. G. Stinebaugh, 1912—; Emery Miller, 1913—; S. S. Blough, 1915—.

During these years these brethren and others did much work in some of the western counties. Beaver Creek, in Pulaski County, Palestine, in White County, and Kewanna, in Fulton County have received much aid and attention. Of late



**Mission Board of Middle Indiana in 1917**

Emery Miller

Daniel Eyerly

J. G. Stinebaugh

Geo. E. Swihart

S. S. Blough

years the board has given much attention to city work. Churches have been organized in Logansport, Marion, Wabash, Peru, South Whitley and Walton. Churchhouses have been built in Marion and Peru. Local pastors have been provided for some of the places. Constructive and permanent work is the ideal the board has in mind.

There has been a large growth in missionary sentiment in the District. The first District assessment of fifteen cents per member met with considerable opposition. Most of the churches now cheerfully and readily pay the one dollar per member quota.

### **The Old Folks' and Orphans' Home**

As early as 1880 the District seriously considered the erection of a home for the aged and orphans. A committee was appointed to solicit funds to purchase the grounds and erect buildings. Much work was done by this committee, composed of John P. Wolfe, Samuel Murray, Benjamin Neff, Jacob Snell, Christian Lesh and W. S. Toney. The responses to their appeals were not encouraging. Hindrances seemed to stand in the way, and but little was done for some years.

At the District Meeting of 1889 the following letter was received:

"I propose to make a donation of fifteen acres of land and erect a building 36x50 feet, and make a deed to the Middle District of Indiana, for the same, for the benefit of the poor members and the orphan children of the District. It will be a home the poor can call their own. Let it be called the Old Folks' and Orphan Children's Home. Now if the church thinks it profitable and will support it, I will make the donation, hoping the church will aid this enterprise by endowment fund or otherwise."

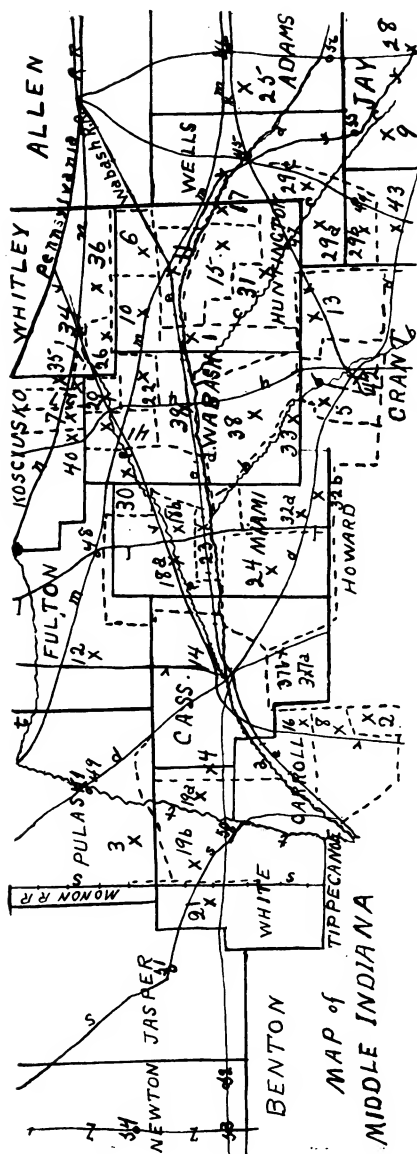
Signed: Levi Miller,  
Mexico, Miami County, Indiana.



Views of the Homes, Mexico, Ind.

1. Orphans' Home
2. Old Folks' Home
3. Dining Room and Dormitory
4. Home

5. Printing Office.
6. Hospital
7. Laundry
8. School House



Map of Middle Indiana

Churches marked by an "x" and number

1. Andrews, Huntington County.
2. Bachelor Run, Carroll County.
3. Beaver Creek, Pulaski County.
4. Burnett's Creek, White County.
5. Cart Creek, Grant County.
6. Clear Creek, Huntington County.
7. Eel River, Kosciusko County.
8. Flora, Carroll County.
9. Hickory Grove, Jay County.
10. Huntington, Huntington County.
11. Huntington City, Huntington County.
12. Kewanna, Fulton County.
13. Landessville, Grant County.
14. Logansport, Cass County.
15. Loon Creek, Huntington County.
16. Lower Deer Creek, Carroll County.
17. Markle, Huntington and Wells Counties.
- 18a. Mexico, Miami County.
- 18b. Mexico, Counter House.
- 19a. Monticello, White County.
- 19b. Monticello, Guernsey House.
20. Manchester, Wabash County.
21. Oak Grove, White County.
22. Ogans Creek, Wabash County.
23. Peru, Miami County.
24. Pipe Creek, Miami County.
25. Pleasant Dale, Adams County.
26. Pleasant View, Whitley County.
27. Plunge Creek Chapel, Kosciusko County.
28. Portland, Jay County.
- 29a. Prairie Creek, Maple Corner House.
- 29b. Prairie Creek, Pleasant Grove House.
- 29c. Prairie Creek, Sugar Grove House.
30. Roann, Wabash County.
31. Salimony, Huntington County.
- 32a. Santa Fe, Miami County.
- 32b. Santa Fe, Copper Creek House.
33. Somerset, Wabash County.
34. South Whitley, Whitley County.
35. Spring Creek, Kosciusko and Whitley Counties.
36. Sugar Creek, Whitley County.
- 37a. Upper Deer Creek, Cass County.

- 37b. Walton Mission.
38. Wabash, Wabash County.
39. Wabash City, Wabash County.
40. West Eel River, Kosciusko County.
41. West Manchester, Wabash County.
42. West Marion, Grant County.
43. Hartford City, Blackford County.

### County Seats and Important Towns Without Brethren Churches

Marked by small circle and number

44. Montpelier.
45. Bluffton.
46. Decatur.
47. Warren.
48. Rochester.
49. Winamac.
50. Monticello.
51. Rensselaer.
52. Goodland.
53. Kentland.
54. Morocco.
55. Pennville.
56. Geneva.

### Key to Railroads and Rivers

Marked by small letters

- a a a—Wabash River.
- b b b—Mississinewa River.
- c c c—Salimony River.
- d d d—Fannhandle Railroad.
- e e e—Wabash Railroad.
- h h h—Big Four, Michigan Division.
- k k k—Toledo, St. Louis and Western.
- l l l—Lake Erie and Western.
- m m m—Erie.
- n n n—Nickel Plate.
- p p p—Eel River.
- s s s—Monon Railroad.
- t t t—Tippecanoe River.
- v v v—Vandalia Railroad.
- y y y—C. B. and C. R. R.
- z z z—C. I. and S. R. R.

This generous offer was readily accepted, and the following brethren named as the first board of trustees: James Hime-lick, Noah Fisher, John Snowberger, Daniel P. Shively and Daniel Horning.

The building referred to was erected during the summer of 1889 and opened for inmates in October. Brother Frank Fisher and wife, of the Monticello church, were secured to take charge. Much interest was shown in the work. Seventeen old people found a home here the first year. There was a desire to take up the work of caring for orphans. But it was seen that the one building was not suitable for both the old people and orphans. So again Brother Levi Miller came forward with a solution, and with his own means erected a second building, which was opened in the fall of 1892.

For twenty-five years the Orphans' Home has been busy in its mission of love and service to the needy children. During this time over 1,500 children have been placed into permanent homes, besides hundreds of others who have been cared for as boarders for parents or guardians. Hundreds have been helped to become useful men and women.

In the foundation and work of this institution two men stand out prominent—Levi Miller and Frank Fisher. A more extensive notice is made of each one under biographies. It was a large, loving, generous heart that prompted the gift of such an institution as a blessing to fellow-men. It has taken much thought, tact and persevering labor to direct the Home successfully as it has been. Since its organization Brother Fisher has been connected continuously with the institution, one way or another, either as superintendent, trustee or business manager. Others came and went, but he and his faithful wife have been there to give aid whenever it was needed.

The following have served as trustees of the Home in addition to the first-named trustees: Levi Miller and his two sons, Isaiah and J. E., E. M. Grosnickle, Sylvanus Funk, Levi Ikenberry, Daniel Harter, George Wolfe, Simon Burkett, Frank Fisher, Lewis Mishler, Ellis Brubaker, Jacob Shideler, D. W. Paul, Ira Fisher, Davis Klepinger, A. L. Miller, Marion Miller, William Eikenberry.

There have been a number of superintendents and matrons in charge besides Brother and Sister Fisher, but only a few

have remained any length of time. Brother and Sister J. F. Appleman were in charge five years. Sister Anna Wagoner had charge as matron five years. John Warstler is the present superintendent.

The plant now consists of several buildings valued at \$20,000. This, together with seventy acres of ground, makes the total valuation of the Old Folks' and Orphans' Homes at least \$40,000. The Homes are directed by a board of five trustees elected by the District Meeting of Middle Indiana. The District contributes annually a sum equal to seventy-five cents per member. The District is fully in sympathy with the work and management of the Homes and willingly contributes to their support.

*The Orphan* is a monthly periodical published in the interest of the orphan children. It also gives the news of the old people as well.



Orphans' Home

### Sunday-Schools

Perhaps the first Sunday-school in the District was in the Salimony congregation in 1866. Other schools were organized from time to time, though there was considerable opposition for years.

The first District Sunday-school Convention was held at the Spring Creek church in April, 1879. Elder Frederick P. Loehr was present at this meeting and addressed the young people. The meeting was organized with David Bechtel-

heimer, moderator, Abram Leedy, reading clerk, and Joseph Amick, writing clerk. Those who attended say it was a most inspiring meeting. One paper presented by Joseph Amick shows that in Indiana during 1878 the M. E. Sunday-schools received over five hundred children from Brethren homes into the church. A regular committee was appointed to conduct such a meeting the following year. This committee was composed of Joseph Amick, Solomon Aukerman, W. S. Toney, Emma Bowman and Martha Connell.

The outlook for the future of the Sunday-school seemed bright. But the influence of Old Order Brethren was such that these meetings were discontinued after a few years and were not revived until 1899. Since then an Annual Sunday-school Meeting has been held, and each year has shown an increase in interest and attendance.

Frank Fisher was appointed District Sunday-school Secretary in 1901. In 1902 he made his first report. It showed thirty-six Sunday-schools with a total enrollment of 1,207. The offerings for the year were \$625.67. There was given for missionary purposes \$146.95. Fifty-three pupils had been received into the church during the year. Fifteen years later the secretary reported the following: Forty-nine Sunday-schools with a total enrollment of 5,498. The offerings of the year were \$6,612.63; amount given to missions, \$1,859.92; 191 were brought into the church through the Sunday-school. Every one of the schools was evergreen. The Sunday-schools are supporting one missionary on the foreign field.

The Sunday-school Secretaries of the District have been Frank Fisher, Otho Winger, G. L. Wine, Catherine Neher, W. C. Stinebaugh, assistant. L. W. Shultz is the present secretary, with Catherine Neher, assistant.

The report of the District Secretary for 1916 shows that there are forty-nine Sunday-schools, all evergreen, with a total enrollment of 5,498, an average attendance of 3,338; total offerings of \$6,612.63; missionary contributions of \$1,859.92.





L. W. Shultz

Sunday-school Secretary of Middle Indiana

### Other Meetings

Since 1892 there has been an Annual Ministerial Meeting. These were at first one day in length, but other meetings have come in and have shared a part of the time. In fact the annual District Meeting has come to be a very busy season. On Monday before the second Thursday of October the Elders' Meeting is held. On Tuesday there are programs in charge of the Sunday-school and temperance committees, with a Missionary Meeting in the evening. On Wednesday the Sisters' Aid Society meets first in the morning, followed by the Ministerial Meeting. In the evening are programs representing the interests of the Old Folks' and Orphans' Homes and Manchester College. These meetings are quite largely attended.

### District Meetings of 1899

In 1899 there were three District Meetings. Up to this time the District Meetings had been held in the spring. At the spring meeting at Bachelor Run it was decided to hold the District Meetings hereafter in the fall and the meeting was granted to Eel River. Then the Annual Conference of 1899 granted the Annual Meeting for 1900 to Middle Indiana, and so a special called meeting seemed necessary to arrange for

this. In the Compiled Minutes of Middle Indiana from 1877 to 1913 the record of the spring meeting is included, but those of the special meeting and the fall meeting are omitted for some reason. Believing that some permanent record of a part of these proceedings will be appreciated, the most important items are given below.

### Special District Meeting

held in the North Manchester church July 27, 1899. D. P. Shively was moderator, Frank Fisher secretary. Elder Andrew Hutchison, of Kansas, conducted the devotional services. A committee of arrangements for the coming Annual Conference was appointed, as follows: W. S. Toney, Frank Fisher, Dorsey Hodgden, S. S. Ulery, and D. P. Shively. A committee was appointed to the Manchester church as follows: David Dilling, A. G. Crosswhite, D. P. Nead.

### Fall District Meeting, 1899

held at Eel River October 12. Dorsey Hodgden, moderator; A. L. Wright, reading clerk; W. S. Toney, writing clerk. The roll call of churches showed a membership of about 3,600 in thirty-six congregations. Twelve queries were presented to the meeting. Only two of them are in force today.

Query 1. We, the brethren of the Roann congregation, ask District Meeting of Middle Indiana to require all members that are placed on program to lead in the discussion of the different topics in our Sunday-school Meetings to pass the same examination before the Board of Credentials as the delegates that are sent by the different congregations. Answer: Passed.

Query 8. We, the members of the Somerset church, ask the District Meeting to reconsider her former decision, Art. 7, 1896, and so amend the answer that no brother shall serve as an officer of District Meeting two years in succession. This shall not apply to State District Treasurer. Answer: Granted, and also applied to delegates to District Meeting.

The minutes of this meeting are not large and the reports of different boards and committees seem somewhat small compared with the reports of today.

One matter of interest might be noted. The Eel River

congregation had taken care of the meeting in a way that pleased all. It so happened that no congregation had called for the meeting for the next year. Elder Samuel Leckrone called his official board together and in a very few minutes extended a call to have the meeting return the following year.

#### The District Meeting of 1916

was composed of delegates from forty-two churches, representing a membership of approximately 4,200. The largest congregation is Manchester, with a membership of 515. Several of the larger churches have divided in order to do more effective work. In general the work of the District seems better than ever before and the time seems ripe for a great forward movement for the Kingdom of Christ.



## CHAPTER FOUR

### **Annual Meetings in Indiana**

Indiana, because of its central position, geographically, has become a favorite and convenient location for our Annual Conferences. In all, there have been thirteen held in the State. This has brought a large part of the membership of the Brotherhood to Indiana, at one time or another. Besides, when meetings are held either East or West, Indiana is in the pathway through which the traveler will likely go.

### **SPECIAL GENERAL COUNCIL, 1848**

#### **Carroll County**

The first General Conference held in the State was in the fall of 1848. In the spring of that year the General Conference was held in Wayne County, Ohio. To this meeting came a request for a General Council Meeting to be held in Indiana that fall. The decision was as follows:

“It was considered with one accord that such a meeting shall be held, God willing, at the house of Brother John Koontz, near Delphi, Carroll County, Indiana, to meet on Saturday, September 23; Sunday, September 24, to be public worship and love feast, and Monday, the 25th, the Council Meeting to begin.”

The occasion for this meeting was some trouble that had been existing among the Brethren in Carroll County for years. Peter Eyman was the first minister of the Church of the Brethren in the Bachelor Run church. He came from Montgomery County, Ohio, in 1828. The following year Peter Replogle was elected to the ministry. He lived on Deer Creek, near Camden. Soon after this there arose a difference between Peter Eyman and Peter Replogle. They settled the matter for the time being by dividing the congregation, and by making the dividing

line irregular to accommodate some who wanted to go with one minister or the other. Peter Replogle was on the Deer Creek side, while Peter Eyman was in Bachelor Run.

The trouble between Eyman and Replogle did not stop with this arrangement. The membership was divided in their views. To add to the feeling Elder Eyman began to advocate views not in harmony with the general practice of the church. Others sympathized with him and became quite free to speak their convictions. Irregularities and confusion ensued to such an extent that the Indiana brethren decided to call for the General Council.

The minutes of this Special Council contain twelve sections. Nearly all these deal with one phase or another of the local church troubles. To afford a more definite idea of the questions involved, a few of the queries are here given.

“1. Whether a private brother has a right to speak in public meeting?

“2. Whether it is proper if more than two or three teachers should rise in a common meeting to speak?

“3. How is it considered when a part, say a minority, of a church disowns the other part, or a majority of the members, without taking a legal or a scriptural course, and without giving a legal notice to the body of the church, and not showing or informing the disowned members wherein they have transgressed?” (The difficulties in this case occupied the greater part of Monday and Tuesday, and lastly were postponed till Wednesday morning for decision. See Art. 12.)

Article 5 deals with the question of secret orders in the church. Some of the members, and even some of the ministers, were beginning to take part with the secret orders. The council was forbearing, but stood firm against allowing secret orders to come into the church.

Articles 6, 7, and 8, dealt with troubles growing out of having the irregular boundary line between the two churches. Article 9 dealt with brethren going to law with brethren. Articles 10 and 11 considered the proper attitude to be taken toward disowned members. Article 12 was an answer to article 3 and is given entire because of the light it throws on the perplexing problem.

“Art. 12. In regard to the third query, or the difficulties

of the Bachelor Run church with Brothers Oyman and Patton and others, the brethren in General Council considered that there had been committed errors on both sides; in consequence many members on both sides made satisfactory acknowledgments before the meeting, and it was concluded that, with such, all that is past should be forgiven and forgotten, and with as many as may yet come and make satisfaction, and that they all should be received into full fellowship, and Brother David Fisher in his office as speaker. Furthermore, this meeting considers and counsels that Brothers Oyman and Patton, and such others as hold yet with them, should have time to reflect, and should they come also in a reasonable space of time, and make satisfactory acknowledgment, then the church also should be willing to forgive them; but if they persist in their contrary course, going on holding meetings contrary to the church and even become railers of the church, there would be no other way than to put them into full avoidance, according to 1 Cor. 5."

Signed by the following brethren: George Hoke, George Shively, Joseph Showalter, and Henry Kurtz, of Northeastern Ohio; Joseph Gerber and Peter Nead, of Southwestern Ohio; Daniel Cripe, of Elkhart, Indiana; J. Molsbaugh, D. Miller, J. Hart, H. Metzger, J. Metzger, Jac. Brower, etc.

## **ANNUAL MEETING OF 1852**

### **Baintertown, Elkhart County**

From the minutes of 1851 we glean the following: "There was but one invitation for the meeting of 1852, from our brethren in Northern Indiana. It was concluded that our next Yearly Meeting on Pentecost, 1852, should be, God willing, in Turkey Creek church, at the place of John Weiland, five miles south of Goshen, Elkhart County, Indiana. Letters on the subject should be addressed to Jacob Miller or James Tracy, South Bend, or to John Miller and Henry Neff, Goshen, Indiana."

The official report of the opening of this meeting reads as follows: "According to the appointment of last year the brethren began to assemble on Saturday, and on account of quite a large congregation being collected, public worship was

commenced that afternoon, and continued on Sunday from nine o'clock in the morning till late in the afternoon. On Monday morning, before public worship, the Yearly Meeting was organized by a general committee being chosen, which then retired and received the papers sent in, while public worship was continued. Monday evening the papers were distributed among eleven committees, and on Tuesday morning, the first of June, the General Council assembled, as usual with singing, exhortation and prayer."

Opperman says: "The place of the meeting was near Baintertown. The business part of the meeting was held in Jonathan Wyland's barn, a building about eighty feet in length by forty in width. There were possibly near five thousand people in attendance, about one thousand of whom were members of the Church of the Brethren. There were preaching services each evening, and during the meeting eighteen were converted. Elias Dickey and Isaac Lawshe did the baptizing." Baintertown is a little village two miles north of New Paris on the Elkhart River.

The work of the Conference had very little that pertained to Indiana conditions, any more than any other State. A report from the committee to the Salimony church showed that the difficulty was not yet adjusted. At the same time there were troubles to settle elsewhere. Five Indiana brethren were appointed as a committee to visit the Salem and Union churches in Ohio. They were George Hoover, Geo. W. Studebaker, Daniel Miller, John Shively and Martin Cable. Brother Cable is one of the old brethren of whom little is known. He was from the Somerset church.

The meeting was closed with prayer and praise on Wednesday evening about 4 o'clock. The Standing Committee at this meeting was composed of George Hoke, George Shively, Daniel Barnhart, D. P. Sayler, Benjamin Bowman, D. Miller and Henry Kurtz.

## ANNUAL MEETING OF 1858

### Near Flora, Carroll County

The announcement for the Conference of 1858 reads as follows: "There was a renewal of the request from the Bachelor



Run church, Indiana, for the Annual Meeting of 1858. This request was thankfully received and granted. Consequently our next Yearly Meeting will be held, the Lord willing, on Pentecost, 1858, with the brethren of Bachelor Run church, Carroll County, Indiana. The place of the meeting will be the Bachelor Run meetinghouse, ten miles southeast of Delphi."

The time appointed for the meeting proved to be a very rainy season. The country there is low, anyway. There were rain and water everywhere. Nevertheless the brethren of those days were not used to great comforts at the time of meeting, and so there were large crowds, even from a distance. There was preaching at various places in the neighborhood.

The meeting was not organized till Monday morning, when the Standing Committee and its officers were chosen. There were delegates present from 122 churches. These delegates were divided into fifteen committees, each of which took into consideration some of the queries sent to the meeting. Then, instead of having the Standing Committee do all the work, various sub-committees reported on the various questions to be considered, and generally had some answer framed.

There were more than sixty queries sent to this Conference. Some of these questions were of vital importance, and some merely dealt with local conditions here and there. One is impressed that the brethren generally gave as wise answers as could well be given at that time. On the Standing Committee this year, Indiana was represented by George Shively, of St. Joseph County, John Metzger, of Middle Fork, and John Moyer, of Four Mile. George Hoke was moderator and D. P. Sayler writing clerk. Other members of the committee were John Brower, Peter Nead, Daniel Miller, of Ohio, John Berkeley, of Pennsylvania, John Kline, of Virginia, Isaac Pfoutz, of Maryland, and John Emmert, of Illinois.

## ANNUAL MEETING OF 1864

### Hagerstown, Wayne County

For several years the Nettle Creek church had desired the Yearly Meeting. Their presiding elder, David Hardman, especially had desired that his church entertain the Conference. The Conference of 1863 had granted the meeting. But before

the time came, Elder David Hardman had been called to the home beyond.

The place of the meeting was one mile west of Hagerstown. It was held at and near the large meetinghouse, a picture of which is shown elsewhere in this volume. Just south of the house was a grove where the main tabernacle and dining-rooms had been erected. The ground here was of a sandy soil and dry all during the meeting. Elder James Quinter said he arrived on Friday evening and already there were large crowds assembled. The meetinghouse was used as a sleeping place at night. Brother Samuel Eiler, near by, accommodated a great many people.

On Sunday there was public preaching at six different places. People seemed anxious to hear the Word of God. John Kline, D. P. Saylor and James Quinter were the leading speakers. There were some very touching meetings. Some of the brethren from the Southern States had with difficulty arrived at the meeting and did not know whether they would ever reach their homes again. This was one of the first Conferences that Elder R. H. Miller attended and took part in. He was just then beginning to attract the attention of the Brotherhood by his ability.

"On Monday morning the meeting was organized for business, by appointing a Standing Committee and the necessary officers. The delegates then reported themselves; whereupon it was ascertained that there were represented in this meeting 150 churches. These churches were represented by 230 delegates. These delegates were divided as follows: Ordained elders, seventy-two; elders, ninety-two; teachers, twenty-two; deacons, twenty-five; private members, eighteen." We quote this report to show that there was a division among the church officers then that we are not acquainted with now.

Some forty queries were disposed of in this meeting. This was in the time of the great Civil War. War spirit ran high. There were many soldier boys at the meeting, most of whom were just at home for a short furlough. It was interesting to note that while the war had torn some religious bodies asunder, there was a people whose love for each other this war had not injured. Here with love and sympathy for each other the brethren were trying to solve their problems. One of the que-

ries and its answer will show the position of the Brethren on the perplexing questions of the day.

“ Art. 35. As our national troubles, consequent upon the rebellion now existing in our country, have caused considerable difficulties in our church, and have tried our non-resistant principles, and have caused several questions concerning the paying of bounty money, voting, etc., to come before this Council Meeting, what counsel will this Annual Meeting give upon these subjects?

“ Answer: We exhort the brethren to steadfastness in the faith, and believe that the times in which our lots are cast strongly demand of us a strict adherence to all our principles, especially our non-resistant principle, a principle dear to every subject of the Prince of Peace, and a prominent doctrine of our Fraternity, and to endure whatever sufferings and to make whatever sacrifice the maintaining of the principle may require, and not to encourage in any way the practice of war. And we think it more in accordance with our principles, that instead of paying bounty money, to await the demands of the government, whether general, State, or local, and pay the fines and taxes required of us, as the Gospel permits, and, indeed, requires (Matt. 22: 21; Rom. 13: 7). And lest the position we have taken upon political matters in general, and the war matters in particular, should seem to make us, as a body, appear to be indifferent to our government, or in opposition thereto in its efforts to suppress the rebellion, we hereby declare that it has our sympathies and our prayers, and that it shall have our aid in anyway that does not conflict with the Gospel of Christ. But since, in our Christian profession, we regard these gospel principles as superior or paramount to all others, consistency requires that we so regard them in our practice.”

John Kline, of Virginia, was moderator of this meeting. This was to be his last one. For shortly after his return to his Southern State he was assassinated by some Southern rebels.

In his diary Elder John Kline made the following notes concerning this meeting: “ Tuesday, May 17. Discuss questions all day. I am glad to witness the dawning of intelligence in the minds of our younger brethren in the ministry.

We must keep up with the demands of the age; not in the vain show of worldly fashion and love for things new; but in our desire and power by the use of all divinely-appointed means to commend the truth to every man's conscience by making it to shine in all directions more and more until the perfect day. I am glad to see the zeal manifested by our younger brethren, and at the same time equally glad to find it tempered with moderation." Brother Kline's notes further show that he remained nearly a week in southern churches, preaching and visiting. These were among the last sermons he ever preached.

Indiana was represented this year on the Standing Committee by David Miller, John Bowman and Daniel Bowman. All three of these had once been members of the Nettle Creek church, though at this time David Miller lived in St. Joseph County and John Bowman lived in Huntington County. Daniel Bowman was the presiding elder when the meeting was held. The other members of the Standing Committee were as follows: John Kline, John Wine, of Virginia; D. P. Sayler, of Maryland; Leonard Furry and David Gerlich, of Pennsylvania; Henry Davy and James Quinter, of Ohio; Christian Long and Samuel Garber, of Illinois; Jacob Brower, of Iowa, and John Brower, of Kansas.

### ANNUAL MEETING OF 1868

#### Rock Run Church, Elkhart County

The Annual Meeting of 1868 was held at the Rock Run church, five miles southeast of the city of Goshen. Arrangements were made with the railroad, now known as the Lake Shore, to stop trains at the place of meeting, which is only a few rods from the railroad. The main part of the services were not held at the church, but at the large barn of Elder Jacob Berkey, a few rods to the east.

There was an unusually large crowd present. As was the custom the Brethren held the love feast at the time of this meeting, though it was considered for awhile that it would be best to dispense with the feast this year on account of the crowd. Some Brethren in the neighborhood kept over night as many as sixty and seventy members. All were fed free of charge at the place of meeting.

There were meetings held in various places near here. One of the sermons well remembered was that preached by Elder James Quinter in Goshen.

The business session opened Tuesday morning, June 2. H. D. Davy, of Ohio, was moderator; D. P. Sayler, reading clerk, James Quinter, writing clerk. David Bechtelheimer, of Beavertown, Jacob Miller, of Portage, Daniel Bowman, of Hagerstown, and F. P. Loehr, of VanBuren, represented Indiana on the Standing Committee. The other members were John P. Eversole, Daniel Miller, James Quinter, B. F. Moomaw, Daniel Thomas, Jacob Wine, D. P. Sayler, Isaac Fouts, David Long, Conrad G. Lint, Daniel M. Holsinger, Joseph Roher, Christian Long, Samuel Lehman, John Wise, Jacob Brower, Abraham Repogle, Henry Brubaker and John Metzger. Henry Kurtz and Peter Nead were not members of the committee, but because of their age and acknowledged service for the church, were invited to be present with the committee.

The business of the meeting this year was not so heavy. There was discussed at length a better plan for doing mission work. There were calls for thirteen committees to local churches. Eight of these calls came from Indiana. The brethren in those days, too, evidently had their problems.

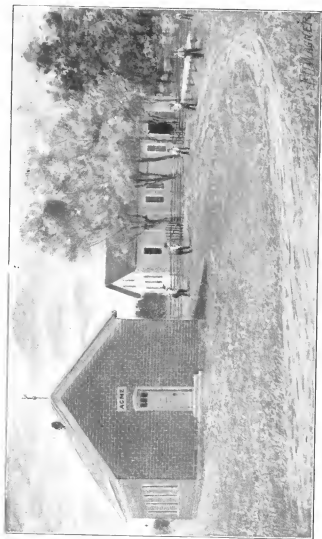
We have some figures as to the cost of this Conference to the Brethren. They purchased 173 bushels of wheat at \$2.39 a bushel; 113 bushels at \$2.50 a bushel; 6,598 pounds of beef at 13 cents a pound; 175 bushels of corn at 75 cents a bushel; also 165 pounds of coffee, 260 pounds of sugar and 145 gallons of pickles. The churches paid in \$2,930.75; the actual cost in money was \$2,435.06.

Shortly after this meeting the barn where it was held was struck by lightning and burned. Another barn was soon built on the same foundation. It is still standing, the property of R. W. Davenport, one of the deacons of the Rock Run church.

## ANNUAL MEETING OF 1878

### North Manchester, Wabash County

The Annual Conference of 1878 was held in the Manchester church at their large meetinghouse, two miles west of North Manchester. This house is shown on another page of



The Old Meetinghouse at West Manchester Where the Annual Meeting of 1878 Was Held

this book. The brethren had provided much larger accommodations for the meeting. Just south of the church, where the cemetery now is located, a large tabernacle was erected. It was 272 feet long and 80 feet wide. One-half of it was used for the main audience-room and the other half for a dining-hall.

On Saturday before the Conference there was a meeting held in the Ogans Creek meetinghouse, six miles southeast of North Manchester. The purpose of this meeting on the part of some of the leading men was how more effectually to carry out the plan for spreading the Gospel as had been recommended at the meeting ten years previous. The organization that had been formed was known as the "Church Extension Union." James Quinter was the president. Howard Miller was the secretary. These men and others felt that the time had come when active work should be done in the spread of the Gospel. At Ogans Creek the organized plan was thoroughly discussed and a more complete form of organization formulated.

At the Conference the following week this movement developed much discussion. Three papers came to the Conference protesting against the union. Brethren Quinter and Miller made extended explanations. While the paper could not pass on account of not having come through a State District, yet it was a suggestion that took root and was to spring up later.

There was considerable preaching at this Conference. On Sunday morning S. H. Bashor preached in the meetinghouse and Moses Miller preached in the tabernacle. On Monday S. H. Bashor again preached, followed by another sermon by S. Z. Sharp. In North Manchester there were several meetings held. Landon West gave a temperance sermon. But perhaps the most interesting meeting was held in the Lutheran church, where Sister Sarah Major was to preach. The *Manchester Journal* says that "she is a fluent talker, a deep, logical reasoner. The anxiety to hear her was so great that only a small number of the vast crowd that went could get into the church."

All reports say that there was one of the largest crowds ever assembled at an Annual Meeting up to that time. On Saturday "there were fifty-six coaches full of delegates ar-

rived. It was estimated that there were fifteen or twenty thousand people at or near the Conference grounds on Sunday." It is said there were 1,500 teams in the neighborhood.

On Monday, June 10, Standing Committee met and organized by appointing Enoch Eby, moderator, James Quinter, writing clerk, R. H. Miller, reading clerk, and Samuel Zug, doorkeeper. This was Enoch Eby's first experience as moderator, though he had been reading clerk a few times before. He evidently did his work well, for again and again, in later years was he elected to the same position. This was R. H. Miller's first experience as an officer of Annual Meeting.

The meeting seems to have passed off as pleasantly as could be expected, considering the fact that the church was nearing the division period. Elder D. P. Sayler later made this interesting report of the speakers and the amount of time each consumed:

"In the report of the Annual Meeting, seventy-six brethren took part in the discussion. Of these, five when combined were up 104 times, one thirty times, one twenty-six times, while thirty of the speakers were up but one time. The report contains 4,289 lines. Of these 819 are filled by the reading clerk reading queries, opening and closing remarks, ruling of the moderator, including his report of the Danish Mission, leaving 3,470 lines for discussion. The five most frequent speakers used 1,168 lines, two of them 772, leaving 2,309 for the seventy-one remaining speakers." Brother Sayler evidently spent more time on this report than most brethren do today.

## ANNUAL MEETING OF 1882

### Arnold's Grove, Elkhart County

The Annual Meeting of this year was held within the bounds of the Solomon's Creek church. It was held on the farm of Brother John Arnold, one mile west of the Solomon's Creek house, and two miles north of Milford Junction, on what was then called the Cincinnati, Wabash and Michigan Railroad, now the Michigan division of the Big Four. The committee of arrangements was composed of the following brethren: W. R. Deeter, John Arnold, J. H. Miller, I. L. Berkey,



W. G. Cook, Michael Shotts, John Nusbaum and John Shoemaker. Large and commodious buildings were provided for the meeting and dining-room, while the churchhouse was used as a sleeping-room.

The meeting was organized for work by electing Enoch Eby moderator, John Wise, reading clerk and James Quinter, writing clerk. Jacob Rife, Joseph Leedy and Jeremiah Gump represented Indiana on this committee.

Few Standing Committees ever had more difficult problems to grapple with than did this one. The Old Order Brethren had recently left the church. The Progressive Brethren, too, were soon to go. The meeting at Arnold's Grove will ever be remembered as the place where the division in the Church of the Brethren occurred and the Progressive Brethren church was organized. This one question overshadowed every other here, and so we give an extended account of this, most of which has already been given in the author's "Life of Elder R. H. Miller."

Trouble had been brewing for years. It largely centered around Elder H. R. Holsinger, of the Berlin church, Pennsylvania. He had been editor of *The Christian Family Companion* for years and had come to advocate some very radical measures of church work and polity. This finally led to a committee being appointed to wait upon him. This committee, consisting of John Wise, Enoch Eby, David Long, Joseph Kauffman and Christian Bucher, is known as the Berlin Committee. They met with the Berlin church to try Elder Holsinger on some of the general charges. In addition to these a difference arose as to the method of procedure in the trial. This can best be gleaned from the committee's report to the Conference at Arnold's Grove:

"We, the undersigned committee, appointed by Annual Meeting to go to the Berlin church, Somerset County, Pennsylvania, to wait on Elder H. R. Holsinger, and deal with him according to his transgressions, do report as follows:

"Met with the Berlin church on Tuesday, August 9, 1881, and were unanimously accepted by the church, H. R. Holsinger included. And upon the question to H. R. Holsinger, whether he would accede to, and accept of, the general usages of the church in conducting this investigation, he declined,

whereupon a lengthy discussion followed upon the following departure from the general usages of the church:

"1st, H. R. Holsinger employed a stenographer to take down and publish the proceedings of the council. 2nd, The council to be held in the presence of persons not members of the church, which discussion closed by the Berlin church saying that they had passed a resolution in the absence of the committee, that they will have a full report of proceedings taken; and right on this, passed, in the presence of the committee, the following:

"Resolved that this council shall be held openly to all members, and persons not members of the Brethren church will be considered present by courtesy only, and none but the members of the Berlin church and the committee are invited to participate in the business.'

"Wednesday, August 10, met at 9 A. M. according to adjournment. The chairman announced to the meeting that the committee feared that the members did not understand the responsibilities they assumed yesterday and proposed a reconsideration and rescinding of their decisions. After some investigation as to the propriety of reconsideration Brother Holsinger gave liberty for any one to make a motion to that effect, but no motion was offered. After due time the committee retired and decided as follows:

"In view of the above considerations, especially in view of the fact that Brother H. R. Holsinger refused to have his case investigated by the committee in harmony with the Gospel as interpreted by Annual Meeting, and the consent of our General Brotherhood, and inasmuch as Brother H. R. Holsinger and the Berlin church assume all responsibility in the case, therefore we decided: that Brother H. R. Holsinger cannot be held in fellowship in the Brotherhood, and all who depart with him shall be held responsible to the action of the next Annual Meeting.'

It is doubtful if any other Annual Meeting of the Church of the Brethren was ever awaited with such fearful forebodings as the one of 1882. Elder Holsinger and those who sympathized with him did not consider the work of the committee legal, while many who did not sympathize with him felt that the committee had overstepped its bounds. On the other hand

the majority of the church felt that patience with Elder Holsinger had ceased to be a virtue, and that the decision of the committee was the best thing possible under the circumstances. In the meantime Elder Holsinger continued his work as a minister and bishop; and as an editor he was never more active than during the months following his expulsion by the committee. Many articles appeared in *The Progressive Christian* from his friends, who vigorously lampooned the committee for their action. This only caused the situation to become more intense and all looked forward to see whether the Annual Meeting would accept the report of the committee.

After the above report was read at Arnold's Grove, Elder John Wise made an explanation of their work and gave reasons both from the Minutes of Annual Meeting and the Gospel to uphold the course of the committee. D. C. Moomaw then presented what he termed the Olive Branch of Peace. According to this Elder Holsinger was to make satisfaction for his past offences and promise to conduct himself in the future in harmony with the doctrine and practices of the church. In order that this paper might be examined by Holsinger's friends before they endorsed it, Brother Moomaw desired that final decision be put off till the next day.

Following this, a heated discussion began and continued during most of the day. Holsinger's friends, and even many who had been his greatest opponents, contended that he ought to have one more chance to set himself right. Others believed that the time for this was past until the Conference had accepted the report of the committee; then, if Elder Holsinger was sincere in his desire to work with the church, he could be reinstated at any time in the regular way. He, however, said that while he could acknowledge to Annual Meeting that he had made mistakes, he could never acknowledge that the work of that committee was legal. When the motion to accept the committee's report was put to the meeting, it was declared adopted.

"In those days all the members present voted. The vast congregation was made to seat themselves beyond the limit of the tent. It was an impressive moment. Nearly one day had been spent in discussing one of the gravest questions of the Brotherhood. And now this vast congregation, being per-

haps the largest assembly of members that ever met in America, was about to render a decision that would settle a question that had been agitating the mind of the Brotherhood for years. There was perfect silence for a few minutes, when the clear, strong voice of the moderator was distinctly heard far beyond the limits of the tent, saying: 'All that are in favor of sustaining the Berlin Committee's report, rise to their feet.' Like one solid mass the assembly seemed to rise as one man. It was seemingly a solid vote. After they were seated those who were opposed to receiving the report were told to rise and about one hundred stood up, leaving the report of the Berlin Committee sustained by a most overwhelming majority. By this time it was 4 o'clock."—J. H. Moore.

Immediately after the report of the Berlin Committee was accepted, a meeting was arranged for by Holsinger's friends to consider what steps should be taken. This meeting met at a schoolhouse one mile west of the Conference ground. Elder P. J. Brown was chairman. A resolution of sympathy was extended to H. R. Holsinger. A petition addressed to the Standing Committee was drawn up, to the effect that another effort be made to bring about a reconciliation and prevent another division in the church. The Standing Committee refused to consider this petition, on the ground that it had not come in a proper way through a District Meeting.

A division, such as the Old Order Brethren had effected some nine months before, was now decided upon. A series of resolutions was passed and a convention was called, to be held at Ashland, Ohio, June 29, 1882. Such was the origin of the Progressive Brethren church.

## ANNUAL MEETING OF 1888

### North Manchester, Wabash County

The second Conference held at North Manchester was held within the town limits in the west part of what was known as Harter's Grove. This grove lies in the north part of town. The committee of arrangements was composed of Daniel Horning, foreman, Abraham Miller, treasurer, A. L. Wright, secretary, Stephen C. Ulrey, John Miller and Emanuel Grossnickle. A tabernacle was provided to accommodate

4,500 people. Reports show that the committee did its work well, and that the people were well taken care of.

This meeting will ever be remembered as the time and place where Elder James Quinter, of sacred memory, closed his earthly career. It was known and expected that he would be there. This was the first Annual Meeting that the author of this book ever attended. The biggest desire of my heart was to see and hear Elder James Quinter. Hundreds of people went to this meeting with the same desire. He was to preach in the tabernacle on Sunday morning. He arrived at the grounds on Saturday about noon. He called on Brother D. L. Miller at the *Messenger* office, and then went to listen to a sermon by Elder Daniel Vaniman. He was called on to close this service. This he began to do by reading hymn 810 in the old hymnal. After the singing of this hymn he gave a few fitting remarks and called to prayer. While thus engaged in pouring out his heart to God in behalf of this Conference, the heavenly messenger gave him the welcome to come home. His voice faltered and ceased. Brethren came to his side, and there amid the tears and sobs of that large audience and the tender ministrations of loving hands, his spirit took its flight.

After a few appropriate remarks by Elder Enoch Eby, the remains were prepared for its homeward journey. The next morning, at the time Elder Quinter was to have preached, memorial services were held for him, led by Enoch Eby and John Wise.

The report of the business meeting shows that it was a pleasant one. Enoch Eby was moderator, D. N. Workman, reading clerk, and J. G. Royer, writing clerk. Peter Long, Jacob Snell and William Harshbarger represented Indiana on the Standing Committee. Instead of many committees being called for to settle trouble in churches, much time was given to the work of the Mission Board and to the Publishing House.

Concerning the part played by the people of North Manchester, the editor of *The Gospel Messenger* had this to say: "There is one feature of our meetings of which I shall make prominent mention. The excellent people of North Manchester certainly covered themselves with honor as with a garment of glory by their abounding hospitality. Splendid mansions, houses of the rich, with carpeted, velvety floors, with mirrored

and pictured walls, were thrown open from attic to basement. Beautiful vine-covered cottages, where love dwells, with sweet, cozy rooms, wooing to restful sleep and repose, were given without money and without price."

### ANNUAL MEETING OF 1893

#### Muncie, Delaware County

The meeting this year was held in the city of Muncie, Southern Indiana. The committee of arrangements was composed of Brethren L. J. Hooke, John R. Wellington and David Hoover. J. W. Rarick, George L. Studebaker and Isaac Branson constituted the lodging committee. The meeting was held about one mile from town. The railroad company was very accommodating. Extra efforts were made to complete an electric line to the place of the meeting. Ample buildings were provided for the various needs.

The first part of the Conference was made somewhat disagreeable by the cold rain. But the good people of Muncie helped to make things agreeable by their kindness. The pastors of the city churches invited the Brethren to fill their pulpits. On the grounds on Sunday excellent sermons were delivered by Brethren Enoch Eby, D. L. Miller, John Wise and B. F. Moomaw. On the platform at this meeting were three aged veterans of the cross, Samuel Murray, John Metzger and Hiel Hamilton. All three were Indiana brethren, though Brother Metzger had lived for thirty years in Illinois and California. At the close of the Conference, Brother Metzger was asked to lead in the devotions. A few words from his address will be interesting:

"We have had an enjoyable meeting. To me it was a feast and I will not forget this meeting till I go to my grave. Sixty-three years ago I traveled through this neighborhood and lodged in the timber here. It rained nearly all night and there was no shelter near where Muncie is now. At that time ravenous beasts and savages were to be seen. Now we are highly favored, brethren and sisters in the Lord, in that God's people can meet here and worship him in his own appointed way."

This meeting was organized with D. E. Price, moderator,

John Wise, reading clerk and J. G. Royer, writing clerk. W. R. Deeter, D. P. Shively and L. W. Teeter represented Indiana on the Standing Committee. There were able men on the committee from other parts of the Brotherhood. The Minutes of the meeting are long and show the various new questions that were coming to the front in the Brotherhood.

To most of the visitors Muncie was an interesting city. It was called "The Magic City." In a few years it had grown from a town to a city of 25,000. This was due to the gas boom, which was then at its height. A gas well was a new and interesting sight to many people. The office editor of *The Gospel Messenger* tells his experience and impressions at seeing one of the sights:

"On Wednesday evening, at the close of the evening service, those attending the Conference were invited to attend the opening of a gas well. The well is 900 feet deep and has a pressure of 350 pounds per square inch. A small flame of gas was turned on, making a flame about fifteen feet high. Finally the gas from the bowels of the earth was let loose in full force. The flame arose 100 feet, lighting the country for miles around. The noise made by the escaping gas could be heard for two miles, and the earth trembled as though it were trying to hold in check some terrific force below. The sight was grand, and yet terrible. And while we had made up our minds to feel that no danger would result from the display of some of nature's great forces, we nevertheless found it difficult to avoid an inclination to be just a little farther away. No one could witness the scene without realizing what a destructive force is held in check beneath us. When the time comes for destroying the world by fire, nature can furnish the forces and materials sufficient to melt the earth with fervent heat. How little we know of the power reserved in the hands of God!"

## ANNUAL MEETING OF 1900

### North Manchester

For the third and last time the Annual Conference came to North Manchester in 1900. After the Conference of 1899 had voted to have the next Conference in Middle Indiana, delegates of the District met in a special District Conference at North

Manchester July 27, 1899. The chief work of this called conference was to elect a committee on arrangements. Those elected in order of the vote were as follows: W. S. Toney, Frank Fisher, Dorsey Hodgden, S. S. Ulrey and D. P. Shively. This conference decided that the churches of Middle Indiana should furnish the necessary money to carry on the Conference.

Three places in the District were competitors for the location of the meeting: Huntington, Peru and North Manchester. North Manchester was a favorite place because of former associations, but the town was too small, many felt, to accommodate the people. The other two places were close competitors. The majority of the committee decided in favor of Peru. This was not at all satisfactory to many, and especially to one or two on the committee. The dissatisfaction was so strong that the matter was reconsidered and North Manchester was again chosen.

The meeting was held in Harter's Grove again, but this time at the east side, some eighty rods from the site of the previous meeting. It was a very convenient place. The trains could thus bring the people right to the gate of the meeting ground. Homes for lodging were close. The ground was well suited for the buildings that were erected. Everything, as regards weather conditions, was favorable for a good meeting. One of the largest crowds, perhaps the largest up to this time that ever met at a Conference, was present on Sunday.

The preaching services were well arranged for. The opening days of the Conference were also the closing days of Manchester College. I. Bennett Trout gave the baccalaureate address for the school. S. F. Sanger, Geo. L. Studebaker, D. L. Miller, J. G. Royer, I. J. Rosenberger and others delivered able sermons on the ground. One speaker of note was Dr. M. G. Brumbaugh, of Philadelphia. His presence was all the more interesting from the fact that he had just been appointed by President McKinley as Commissioner of Education in Porto Rico.

D. L. Miller was moderator of the meeting. This was his first experience in this office, though he had repeatedly served as writing clerk. L. W. Teeter was reading clerk, Daniel Hays, writing clerk, and Elder David Hollinger, of North Manchester, was doorkeeper. L. W. Teeter, J. H. Wright and



J. C. Murray were Indiana delegates on the Standing Committee. On the committee this year were some men who were younger than was common in those days. Geo. W. Lentz, of Missouri, was only 32.

## ANNUAL MEETING OF 1910

### Winona Lake

For years the name "Winona" had been well known by the annual Bible conferences held there. It was with general satisfaction that the decision was made to have the Annual Meeting of 1910 at this place.

Winona Lake is in Kosciusko County, two miles east of Warsaw. To give the reader an idea of the place I can do no better than to quote from Elder J. H. Moore's excellent description of the place, as he was writing for *The Gospel Messenger* at this Conference:

"The Winona Assembly grounds are well fitted up for large gatherings like our Conference. The great park embraces about 2,300 acres and most of it is well wooded. To the west is Winona Lake, a beautiful sheet of water nearly two miles long and a little less than one mile wide. All along the east side and among the trees are buildings, some small and others quite large. Most of them are cottages owned by people who spend a few months of the summer here.

"A broad canal, spanned by several bridges, cuts off a point of land extending some distance into the lake. This is called an island, and is occupied by a number of cozy cottages. All along the east side, and for a distance of 400 feet from the lake, it is level. Here is rather an abrupt ridge nearly forty feet high. Back of this ridge and on the high ground may be found the principal part of the residence portion of the town. Here stands the large Westminster Hotel. Just to the east is Winona College.

"The ridge referred to is lined with splendid cottages, and to reach some of them one must climb a number of steps. Along the ridge for a half mile or more, among the trees, runs a cement walk that is a delight for those who like something a little romantic. The stores and other places of business are on the low strip of land between the ridge and the lake. Most

of this strip is laid off in an artistic way and here and there well-kept flower-beds may be seen.

"Now and then a fountain may be seen, and here and there among the trees, and by the side of the broad cement walks, is some interesting statuary. The whole scenery is beautiful and at places attractive and romantic. There is a charm and a quietness about the whole park that is restful and yet entertaining.



Lakeside Walk, Winona Lake

"Opposite the island, and backed up against the ridge, is the large, commodious auditorium, fitted up on purpose for large assemblies. At the east end is a platform five feet high and large enough to accommodate nearly 100 people. This is occupied by the speaker when delivering his address. There are well-arranged galleries to the right and left of the platform, with the main floor spread out in front. When the auditorium is well filled, the speaker looks onto a regular sea of faces."

This interesting and vivid description gives one a good pen picture of the grounds and the auditorium. The Pennsyl-

vania Railroad lands the passengers right at the gate of the meeting grounds. The Winona traction line carries passengers to and from Warsaw. Perhaps no place has quite the good accommodations for lodging people at a meeting of this kind. The large Westminster, the Winona Hotel, the Inn and the Bethany Lodge, together with the many cottages, large and small, furnish an abundance of room. Those who want regular hotel fare can secure it. Those who delight in a small, unfinished cottage, where they can do light housekeeping, can secure that, too. Many families or groups of friends consider this an excellent place for a vacation outing, and an opportunity to attend the meeting, too.

The Annual Meeting was held under the direction of Northern Indiana. The District Meeting had selected as a committee on arrangement the following brethren: W. R. Deeter, C. M. Wenger, Frank Kreider, S. F. Sanger and Henry Wysong. Brother Deeter had been foreman of the meeting at Arnold's Grove nearly thirty years before. The committee had their work well in hand at all times. This together with the excellent organization of the meeting gave to the whole Conference an excellent tone. H. C. Early was moderator, Galen B. Royer was reading clerk, and J. W. Lear was writing clerk.

There were many excellent addresses during the Conference by such brethren as H. C. Early, I. N. H. Beahm, S. S. Blough, P. B. Fitzwater, D. L. Miller, J. J. Yoder, T. T. Myers and others. J. M. Studebaker, of South Bend, of the famous Studebaker Manufacturing Company, and a trustee of Winona Assembly, gave an address to the Brethren during the conference. There was also an address of welcome by Dr. S. C. Dickey, president of the Winona organization. One of his big surprises had been the large attendance at the meeting. He had heard of large crowds before, but this was beyond his expectation and belief until it was upon him. At a later meeting Dr. Dickey said that they numbered other assemblies by the thousands but had to count the Brethren by the acres.

Concerning the work of the Conference, little need be said. We are so near to it in time, and reports of it in *The Gospel Messenger* and Annual Minutes so complete that they are available to all. One large question was that pertaining

to dress regulations. This had caused no little anxiety for a few. It was fully discussed here, but carried over to the next year for a decision. This Conference consecrated and sent to the mission field two workers, Minerva Metzger to China and Ida C. Shumaker to India.

## CONFERENCE OF 1913

### Winona Lake

The general satisfaction that Winona Lake gave to the Brethren as a place for the Conference, caused many to desire that the meeting be held there soon again. There is no place in the Middle West that is quite so suitable as this. And as one District could hardly take care of the meeting so frequently, a movement was started to get all the Districts in this part of the United States to join in the direction of the meeting. Nine Districts accepted the plan and each appointed a man on the committee of arrangements. The members of the committee for this year were as follows: I. B. Trout and D. J. Blickenstaff, of Illinois, C. M. Wenger, Frank Fisher and D. F. Hoover, of Indiana, David Hollinger, James Murray and G. A. Snider, of Ohio, and J. Edson Ulery, of Michigan.

Whatever was said of the preceding Conference, as to large crowds, good meetings and good impressions made, can also be said of this meeting. Heavy rains during the fore part of the Conference made the meetings somewhat disagreeable, but the excellent accommodations at hand offset this. Among the principal speakers of this meeting were John Calvin Bright, David Metzler, T. T. Myers, J. P. Dickey, Geo. L. Studebaker, Otho Winger, D. D. Culler, J. W. Lear. Much emphasis was placed upon the special meetings such as Missionary, Sunday-school, Educational, Child Rescue Work, Peace and Temperance. Excellent addresses were prepared on all these subjects. The child rescue work brought forth much comment because of the presence of a number of children from the Orphans' Home at Mexico. All of these meetings show that the Brethren are spending more time at the Conference each year dealing with questions of forward movements for accomplishing things for Christ and the church.



Approach to the Auditorium from the North

The missionary meeting this year was one of unusual interest. The missionary address was given by Elder Galen B. Royer, of the General Mission Board. A liberal offering was then lifted and a large consecration of lives for the Master was made. This Conference sent forth with its prayers the following to the field: Ida Buckingham, of Oakley, Ill., to Sweden; Brother and Sister A. F. Wine, of Chicago, Illinois, to Denmark; Brother and Sister Ira Arnold, of McPherson, Kansas, to India; Anna V. Blough, of Waterloo, Iowa, to China; Brother and Sister Ernest Vaniman, of Lordsburg, California, to China; Dr. Fred Wampler and wife, of Harrisonburg, Virginia, to China; Drs. A. Raymond Cottrell and Laura M. Cottrell, North Manchester, Indiana, to India; Dr. O. G. Brubaker and wife, of Burlington, Indiana, to China. The prayers of the Conference were also expressed in behalf of Brethren H. C. Early and Galen B. Royer, who were appointed to visit the mission fields of the church.

The business meetings of the Conference were ably directed by the officers chosen: D. M. Garver, moderator, Geo.

W. Lentz, reading clerk, S. N. McCann, writing clerk. The Conference left pleasant memories with all who attended, and a general desire to return again.

## ANNUAL MEETING OF 1916

### Winona Lake

For a third time the Conference was held at Winona Lake. The same Districts and almost the same committee directed the meeting as three years ago. The committee of arrangements were as follows: Chairman, G. A. Snider; secretary, J. E. Miller; treasurer, J. L. Cunningham; D. J. Blickenstaff, C. M. Wenger, E. O. Norris, David Hollinger, A. I. Heestand and J. Edson Ulery.

The first session was on Wednesday evening, June 7. The opening address was given by Elder S. Z. Sharp, of Fruita, Colorado. He gave a stirring message on the "Triumph of the Kingdom of Christ." It was especially directed to the Standing Committee to impress them with the large duties and responsibilities. Elder Sharp, though past 80, spoke with the vigor of youth. This was his second time on the Standing Committee at Winona.

On Thursday morning the Standing Committee organized by selecting I. W. Taylor, moderator; Geo. W. Lentz, reading clerk; A. C. Wieand, writing clerk. Later S. S. Blough was chosen to assist the writing clerk and C. C. Cripe and H. A. Brubaker were appointed doorkeepers.

The special Bible work of the first week was given under the direction of three colleges, Mt. Morris, Bethany and Manchester, represented by M. W. Emmert, E. B. Hoff and Otho Winger, respectively.

This Conference shows the increased activity of the Brethren church along many lines of work. There were many special conferences dealing with such questions as Dress Reform, Child Rescue, Sisters' Aid, Historical, Peace, Temperance, Sunday-school, Educational, and Missionary. One new feature of the Conference was that when a meeting was being held in the auditorium, overflow meetings were held at different places dealing with the same subject. Many excellent speakers were on the program.



Front View of Auditorium, Winona Lake

"Between 5 and 6 o'clock [Saturday evening] a large chorus from Manchester College sang the oratorio 'Daniel' in the auditorium. The main floor and the balcony were packed, and the building was surrounded by as many as could get within hearing distance. The chorus was under the direction of Sister Cora Miller Stahley, and both class and director performed their difficult parts with great skill (without the use of an instrument). A spirit of deep reverence pervaded that vast audience as the experiences of Daniel were so graphically portrayed in song. It was the most profoundly impressive service of the day."

The missionary meeting on Monday was very impressive. Elder Frank Crumpacker, our pioneer missionary to China, delivered the principal address. It was a powerful appeal for the consecration of lives and money for the Master's service. Following this was an offering of more than \$25,000—the largest offering in the history of our Conferences.

Then followed the presentation of the outgoing missionaries: I. E. Oberholtzer and wife, of Trotwood, Ohio, to China; Laura Shock, of Huntington, Indiana, as teacher of the children of missionaries in China. To India, A. L. Sellers and

wife, of Bryan, Ohio; A. T. Hoffert, of Carleton, Nebraska; Aubrey Coffman and wife, of Bridgewater, Virginia; Jennie Mohler, of Leeton, Missouri; Goldie Swartz, of Ashland, Ohio; H. P. Garner and wife, of Union Bridge, Maryland.

The business sessions of the Conference lasted until Thursday noon. Discussions of the subject were carried on in a pleasant spirit, though it must be said little of definite decisions was made. Three questions of great importance were carried over for next year: The Ministerial Question, Reorganizing of Church Boards, and the Saving of Our Children to the Church.

•



## CHAPTER FIVE

### **Missions**

The churches of Indiana, themselves, are, for the most part, the product of a great missionary movement. For, along with the early desire to carve out homes in the wilderness, there were many brave and loyal soldiers for Christ who were anxious that these new homes should be Christian homes, and that this new civilization should be a Christian civilization. Great is the debt of gratitude that the church of today owes to these pioneer missionaries, who were loyal to duty at a time when there was great need of planting the seeds of the future church.

Occasionally there is an expression from some who are younger that the missionary movement is of recent origin. But not so! No modern missionary to foreign lands can show greater zeal for the cause than did many of these pioneer preachers, who, on their own initiative, and at their own expense, threaded their way through the forests, forded the streams and swamps, amid all kinds of weather and with all kinds of hardships attending them, in order that they might tell the story of salvation to their fellow-men. They planted churches all over the State and laid the foundation of the Church of the Brethren in Indiana.

It is perhaps not quite fair to mention just a few men, when so many had part in this work. But a few names stand out most prominent. Among these are Jacob Miller, David Miller, Benjamin Bowman, Daniel Cripe, James Tracy, Henry Neff, William Moss, David Hardman, George Hoover, George W. Studebaker, Hiel Hamilton, John Metzger, Samuel Murray, David Shoemaker, Elias Caylor, Jacob Shively, John Whiteneck, Isaac Lawshe, Isaac Fisher, Daniel Bowman, David Ruple, John Knisley, R. H. Miller, Joseph Leedy, George W. Cripe, Jeremiah Gump, Samuel Neher and Hiram Branson.

At first the mission work was carried on by individual initiative and effort. But very early there was more or less of concerted action among the churches of the Districts. The field of effort for Middle Indiana seemed more restricted than the other Districts on either side. And yet this District has, perhaps, expended as much missionary money as either of the other two. Northern Indiana has had a large field since the Southern Michigan counties were included in its territory. Southern Indiana has had a great field. Not only does its territory embrace nearly two-thirds of the entire State, but going on south its territory extends through Kentucky. In 1867 this District showed its interest in the southern field by sending two brethren, George W. Studebaker and Lewis Kinsey, to visit this great field and report on the prospects.

The history of the home mission work of each District is told in the chapter on the work of the Districts. So the remainder of this chapter will be confined to the activities of the State and of individuals in foreign missions.

In the foreign missionary movement in the Church of the Brethren, Indiana was not exactly a leader, but she seconded nobly the movement started by others and has since come to the front both with men and money.

When Manchester College was opened, in 1895, it became more or less a center for missionary enthusiasm and activity. One of the chief aims of the Bible Society of the college was to encourage missions and prepare its members for service. Sister Alice King was a charter member of this society, as well as one of the first two members in the State to go to the foreign field. With her, in those early days, was associated her future husband, Brother Adam Ebey; also Nora Flory Berkebile, Amos Ross and others who have done active service for the cause of missions.

In 1899 the Missionary Reading Circle was organized, including, among others as first members, Otho Winger, who at that time was a member of the General Reading Circle Committee. While there was no organized Volunteer Band at this time, the members of the Reading Circle showed their practical interest in missions by opening up a Mission Sunday-school in the west end of North Macnhester.

The first missionaries to go from Indiana to the foreign

field were Brother Adam Ebey and Sister Alice King. They offered themselves to the General Mission Board and were accepted in the summer of 1900. They were married in September and soon after left for India. Others followed in time until in all twelve of Indiana's sons and daughters have entered the foreign service. Brief sketches of these will be given in the order of enlistment.

### **Adam Ebey**

Adam Ebey was the fifth of fourteen children born to Cornelius and Susan Huff Ebey. He was born near Wawaka, Indiana, August 12, 1866. He took an interest in the work of the church at an early age and gave his heart and service to God. He attended Mt. Morris College two years, where he prepared for teaching. His father's death in 1890 placed many additional cares upon him as the oldest of his mother's sons.

In March, 1896, he was called to the ministry. Feeling the need of better preparation, in the fall of 1896 he entered Manchester College, where he completed the Bible course in 1899. One of his teachers here was his future companion, Sister Alice King. Their interest in foreign mission work was mutual. September 5, 1900, they were united in marriage and sailed the next month for India.

In India he was stationed for many years at Dahanu. Here he has been unusually active in service. While he had never studied medicine as such, yet the great need for such work in his territory caused him to offer such help as he could. For several years he treated many thousand cases annually. Besides this he had charge of work similar to that of other missionaries.

In 1908 he was in the homeland on furlough. He served on the Standing Committee at the Des Moines Conference. He was anxious to return to India, where he spent another eight years of service. Failing health necessitated his return to America in 1916. Again he is anxious to regain health sufficient to return to his field of labor.

### **Alice King Ebey**

The parents of Sister Ebey are Daniel and Mary Gresso King. Alice was born near Laketon, Indiana, November 11, 1871. The parents, though in moderate circumstances, gave



Adam and Alice Ebey

to their children all the advantages of the public schools. Alice did two years of her high school work at North Manchester and completed it at Mt. Morris. She also took a one-year Bible course at Mt. Morris under Professor E. S. Young. When the latter opened up the work at North Manchester she was among the first students. Her interest and ability in Bible work commended her to the management, who selected her as Professor Young's assistant teacher. The year 1899-1900 found her in the University of Chicago making still larger preparation.

From early years Alice took great interest in the church and its work. She united at the age of 14. She was one of the teachers in the first Sunday-school organized by the Manchester church. During her school days she was much interested in missions. She was assistant editor of *The Bible Student*, the monthly publication of Manchester College. Into this she put much missionary spirit. Into the Bible Society and also her classes she put much missionary zeal.

In India she has been a faithful worker, while at the same time bearing well the responsibilities and sorrows of motherhood. Of three sons and five daughters born to Brother and Sister Ebey, all but two daughters have passed to the home beyond. She is always cheerful, strong in faith and in the love of the church and her Savior.

**Amos W. Ross**

Amos W. Ross was born near Sidney, Indiana, September 27, 1879. His father, Robert Ross, was a native of Clark County, Ohio. His mother was Susan Snell, a sister to the Snell brothers, four of whom have been ministers in the Church of the Brethren. Amos had good home and church environment from a boy. At 17 he entered Manchester College, where he soon confessed Christ under the preaching of Elder T. T. Myers. Soon after he was called to the ministry by the Spring



**A. W. Ross and Family**

Creek congregation. From 1899 to 1903 he attended Mt. Morris College. Here he met and married Flora J. Nickey, daughter of A. J. Nickey, of Nebraska. To them have been born three daughters.

In 1903 he accepted the pastorate at Sterling, Colorado. One year here showed his energy and success as a pastor. In 1904 he was asked by the General Mission Board to go to India. He and his wife cheerfully accepted and sailed for their future field of service.

In India he has been a leader. He has large visions and ability to realize them. At Vyara, where he was stationed many years, he started well both the educational and industrial work. After his return from his first furlough he was stationed at Bulsar, the pioneer station of the India field. Here he has forged ahead with his characteristic zeal and energy, already inaugurating some movements that are likely to result in great things for the mission cause.

### Josephine Powell



Josephine Powell

Josephine Powell was born near Williamsport, Indiana, June 6, 1871. Her parents were members of the Missionary Baptist church. She spent most of her childhood days with her grandmother, who took great interest in her. Josephine first united with the Missionary Baptists, but after learning of the doctrine and practices of the Church of the Brethren she united with the church in 1896. Her consecrated service to the church has well paid for the efforts of the Brethren in the mission at Williamsport.

She entered Manchester College and spent several years in earnest preparation. She was one of the early members of the Volunteer Mission Band. In 1906 she was appointed by the Conference as missionary to India. Here she has labored faithfully since that time. After her first furlough she was anxious to return to the field of her life's work.

### Ella Miller Brubaker

Ella Miller Brubaker is a descendant of Elder John Miller, one of the first residents and ministers of Elkhart County. She was the fourth child of Elder John R. and Rachel Rupert Miller. She enjoyed a splendid Christian home and a good church home in the Union Center congregation. Here she was baptized by Elder I. D. Parker in 1893. She had a great desire to serve the church and spent several years in preparation, first at Manchester, later at Mt. Morris. In the meantime she engaged in city mission work at various places.

In 1906 she answered the call for volunteers for the foreign

field and sailed for India. On the same ship was Brother C. H. Brubaker, of Virden, Illinois. Their mutual aim and friendship led to their marriage in 1907. After four years of service, Brother Brubaker was called from his labors and family to that home above. Since then Sister Brubaker and her children have lived in this country.

### **Minerva Metzger**

For eighty years the name Metzger has been common in Clinton County, Indiana. Elder John Metzger was one of the faithful missionaries of the early church in Indiana. Other representatives of the family have manifested great interest



**Catherine Neher and Minerva Metzger**

in the church. Minerva is the daughter of Aaron C. and Catherine Metzger, now of Rossville, Indiana. She was raised near the old Middlefork church, five miles southwest of Rossville. Here she united with the church in 1889, at the age of 13. After securing the usual advantages of the common schools

she spent several years at Mt. Morris. She also spent one term at Manchester. She taught a few years and then entered Indiana University, where she graduated in 1909. Another year was spent in Bethany Bible School. In 1910 she was appointed to the China field. For some years she had been deeply interested in missions. At Indiana University she was active in all lines of Christian endeavor. At Bethany she was greatly interested in the work among the Chinese. She is happy and successful in her noble work.

### Winnie Cripe



Winnie Cripe

Winnie Cripe, daughter of Jonathan and Mary Ellen Rupel Cripe, is a representative of two prominent Brethren families in Northern Indiana, the Cripes of Elkhart County and the Rupels of St. Joseph County. She was born September 13, 1884. Her mother died when Winnie was 4 years old, but she received the care and blessings of a good Christian mother, Ella Bussard, to whom Jonathan Cripe later was married. The family was noted for its zeal and earnestness. The father became a minister and elder in the church. He died in 1907. Her oldest sister, Una, became the wife of Lafayette Steele. Her brother Charles is an active minister in the church. So it is no wonder that Winnie's heart, too, should be in the work. She united with the church at the age of 11. From 15 on she was actively engaged in Sunday-school work. In 1908 she entered Bethany Bible School and while here became greatly interested in the Chinese Sunday-school. It was a great joy to her to be counted worthy to be approved and sent by the Annual Conference as a missionary to China. She is located and doing excellent work at Liao Chou, Shansi Province, China.

### Rosa Wagoner Kaylor

Rosa Wagoner represents a family characterized by faithful service and devotion to the Church of the Brethren. The Wagoners are prominent, numerous and influential families in Carroll and Tippecanoe Counties. Rosa's parents are Andrew





**Brother and Sister John I. Kaylor**

and Susan Hufford Wagoner. She was born February 5, 1885. She received the advantages of the common school. But she had excellent privileges. At the age of 13 she was baptized by Brother L. T. Holsinger. From that time on her interests were centered in some line of church work. She spent some time at the Mexico Orphans' Home and then entered Manchester College, graduating from the Bible department in 1911. While here she was a leader in the Volunteer Mission Band. Another active member of the same band was Brother John I. Kaylor, of Bellefontaine, Ohio. Their mutual interests and activities drew their lives together and they were married August 2, 1911. They had already been appointed by the Annual Conference to India. Since their active service on the field began they have been pillars in the India work. They are located at Ahwa, in the Dangs Forest.

### **Dr. Raymond Cottrell**

To Eli and Catherine Wagoner Cottrell was born a son whom they called Asher Raymond, March 21, 1884. Their home was near Pyrmont, Indiana. When Raymond was 11 years old he united with the church. About the same time his parents moved to North Manchester in order that their children might have larger school advantages. An older brother, D. Owen, went through the college and graduated with the A. B. degree in 1903. He is now a minister at North Manchester. A R. finished his literary work in the Manchester High School in 1903. The next three years were spent in the Brethren Publishing House at Elgin. In 1906 he was

**Dr. A. R. Cottrell****Mrs. Dr. A. R. Cottrell**

married to Laura Murphy, of Greenville, Ohio. They spent one year in Bethany Bible School. In the meanwhile they had become greatly impressed with the need of medical missionaries on the foreign fields. They studied two years at Battle Creek, Michigan, and two years more at the University of Illinois, where they received the M. D. degree in 1912. After one year of practical work as internes at the Deaconess Hospital, Spokane, Washington, they sailed for India in 1913. Here they are finding an unlimited field for doing good to those needy and suffering people.

### **Brother and Sister O. G. Brubaker**

Dr. O. G. Brubaker was born in Howard County, Indiana, May 11, 1875. His parents are George and Mary Hamilton Brubaker. His mother is a daughter of Elder Hiel Hamilton, who was so very active in the early missionary activities of the State. Ora G. enjoyed the advantages of a good Christian home, a good church and neighborhood. After receiving the advantages of the public schools of his county he entered Mt. Morris College and graduated in 1899. After some years of teaching he entered Rush Medical College, graduating in 1906. He first practiced medicine at Mt. Morris, Illinois, and later at Burlington, Indiana. Here he was sought by the General Mission Board to take up the work in China.

Dr. Brubaker united with the church while attending school at Mt. Morris. From that time on he was interested in Sunday-school activities. His first marriage was to Alice



**Dr. O. G. Brubaker and Wife**

May Stitzel, of Lanark, Illinois. To them were born three children. The wife and mother was taken from him. Later he was married to Cora Mae Cripe, daughter of Elder George W. Cripe. To them were born two children, who are now with their parents in China. The older children are with Grandma Stitzel.

Sister Brubaker, also, is a native of Indiana, having been born in the bounds of the old Pyrmont congregation, not so far from where her future husband lived. This neighborhood has furnished four of our present missionaries—Minerva Metzger, Rosa Kaylor, Dr. Raymond Cottrell and Sister Brubaker. Her father, George W. Cripe, was a representative of the Cripe family of Northern Indiana; her mother, Barbara A. Shively, was a representative of another loyal Brethren family. Elder George W. Cripe was a pioneer in missionary activities. When Cora was 8 years old her father moved to Cerro Gordo, Illinois. Here she grew to womanhood. She joined the church at 12 and at 16 graduated from high school. She was attracted by the mission work in Chicago and spent several years in active service there. With the love for, and experience in, mission work, it was a joy to her to answer the call of the General Mission Board and go with her husband to China in 1913.

### **Laura Shock**

Laura Shock is a native of Huntington County, Indiana, where she was born August 4, 1886. Her parents are Ezra and Sarah Shock, members of the Huntington Country church.

**Mrs. I. E. Oberholtzer****I. E. Oberholtzer****Laura Shock**

Here she had good advantages for education in the local public schools. She then taught school for several years, gaining proficiency and recognized success in her work. She was a student in Indiana State Normal one term and spent nearly four years in Manchester College, from which she graduated and received the A. B. degree in 1916. During her course at Manchester she had been impressed with the need of missionaries on the field, but wondered what she could do. Though she had been a member of the church since 1907, the direct work of the missionary had never appealed to her. Her main thought was to spend her life in teaching. When the General Mission Board was looking for a teacher for the children of the Chinese missionaries, her name was presented among others. Her success already attained as a teacher, her strong personal characteristics and her willingness to be used influenced the Board to extend to her the call to the foreign field. She was approved by the Conference of 1916 at Winona Lake and sailed for China the same fall in company with an old friend and college classmate, Mrs. I. E. Oberholtzer, and her husband.

### Volunteer Mission Band of Manchester College

When the full history of the mission work of the church is written it will be found that the Volunteer Mission Band of Manchester College has had no small influence for good in this great work. From this band there has been given out a quiet but steady influence that has helped to quicken missionary sentiment in many places.

The beginning of this work is briefly told in the words of Brother J. H. Morris, now of Cordell, Oklahoma: "In the spring of 1905 I decided to prepare myself for mission work, and knowing the purpose of some others in school, I spoke to them about the work. So we organized a Volunteer Mission Band at Manchester College with the following members: Brother and Sister William Ulrich, Sister Dorothy Shafford Sower and Brother William Eiler. Later in the spring Sister Clara Stauffer joined us."

The aim of the band was to do as much practical work as possible while pursuing their school course. In addition to their weekly meetings they would visit the sick and aged and have devotional services for them. They would go to neighboring churches to hold programs and inspirational meetings. In many ways they found means of growth and soul culture.

Their weekly meetings were characterized by devotional exercises. Special missionary subjects were discussed, and sometimes the systematic study of some mission book was undertaken. The burden of lost souls was laid heavily upon the hearts of the members of the band.

During the next three years the following names were on the membership roll: David E. Sower, Dorothy Shafford, R. G. Keever, Mae Dilling, H. A. Studebaker, Jessie Boone, G. F. Wagoner, Abbie Hill, G. L. Wine, Mary C. Stoner, Lulu Jackson, Charles Kintner, E. P. Yoder, Charles Ronk and Jacob Snell. That there grew up strong personal attraction between members of the band is evidenced by the fact that the first ten above mentioned later found their life companions as indicated by the order in which they are mentioned. Of these, Jessie Boone Studebaker has since been called to her eternal home. Sister Jackson is now Sister Wm. E. Netzley, of Union City. Of this number none have found their way to

the foreign field, though Brother and Sister Wine would have gone had health permitted. However, all of the brethren mentioned are now ministers except Brother Keever, who is an active deacon in the church.

Since 1911 the work of the band has grown steadily and at times rapidly. From a band of ten the membership for 1917 is about 100. During this time at least 200 different students have identified themselves with the organization. While but few of them have yet reached the foreign field, many have gone out to places of service in the homeland and many more have received greater interest than ever before in the cause of missions. Practically all of these are helping to spread missionary sentiment wherever they go.

The following members of this band are now on the foreign field: Nettie Senger and Elizabeth Weybright Oberholtzer are in China: Brother and Sister John I. Kaylor and Goldie Swartz are in India. Brother and Sister A. L. Sellers were ready to go but health would not permit them to go for the present. The following have offered themselves to the Mission Board and are ready to go as soon as they can be sent: Lillie Grisso, W. J. Heisey, Mary Shaffer, and Brother and Sister O. C. Sollenberger. Many others will go just as soon as they can complete their preparation. Brother and Sister H. A. Brubaker desired to go to South America, but failing to pass medical examination, they are now doing pastoral work at Akron, Ohio.

The past year has been the most active in the history of the band. The entire band numbers about 100. The foreign volunteer section is the largest of any school in the Brotherhood. There are several lines of work in which they are very active.

Mission study has been emphasized in the college as never before. Classes have been organized to study the book, "Christian Heroism in Heathen Lands," by Elder Galen B. Royer, and the book by Brother Wilbur B. Stover, "The Church and Missions." Not only do members of the Volunteer Band engage in this study, but many of the regular literary students have become much interested.

Visiting in the homes has been carried on more than ever before. Each Sunday afternoon finds members of the bands

going over the town in little groups, seeking the homes of sick to bring to them cheer and sunshine through prayer and song service and comforting words. To those who cannot get to church and Sunday-school they teach the Sunday-school lesson. To those out of the church they bring strong appeals for a change of heart and life. They have done much good and their work has been highly appreciated by those with whom they have worked.

The Sunday-school extension carried on by them in the west part of North Manchester has met with unusual success. They have more children than they have room for. Requests for preaching services have been made. Larger quarters are desirable. To this end there is now a movement on the part of the band to secure funds to erect a mission chapel which shall become a center for missionary extension work for the students of the college.

### Mission Work by Churches

It would be quite impossible within the limits of this book to give an account of the missionary movements that have taken place in the several congregations. But a few facts and statistics may be instructive and may inspire to larger service.

Perhaps the first church in the State to organize for this work was Rock Run. It appointed a Home Mission Board in 1890. The purpose of this board was to establish work in the outskirts of its own District. The results were most gratifying. Other churches in time became interested in the mission cause, first at home, and later in the foreign field. Today most of the aggressive churches have their local missionary committees who are to foster missionary sentiment and cooperate with District and General Boards.

A number of the churches are supporting native workers on the foreign field. The following missionaries are being supported by churches and Districts: Laura Shock, by Manchester College Sunday-school; A. F. Wine, by the Manchester Sunday-school; Winnie Cripe, Mary Stover, and Minerva Metzger, by the Sunday-schools of Northern Indiana; Rosa Kaylor by Middle Indiana. Just now there are a number of

local churches planning to support a missionary of their own on the foreign field.

The following table taken from *The Missionary Visitor* for August, 1916, is interesting for two reasons: It gives the number of members in each congregation in the State, and shows the contribution of each church to the foreign mission work. In addition to this each congregation is raising so much per member for home missions: for Middle Indiana, one dollar per member; for Northern and Southern Indiana, fifty cents per member.

### Middle Indiana

Congregation	No. of Members	Amt. for Missions	Per Capita
Andrews, .....	60	\$ 21.75	\$0.36
Burnetts Creek, .....	82	158.26	1.93
Bachelor Run, .....	118	50.26	.43
Beaver Creek, .....	34	3.00	.09
Cart Creek, .....	39	21.27	.55
Clear Creek, .....	58	47.77	.82
Eel River, .....	116	70.70	.61
Flora, .....	250	177.82	.71
Hickory Grove, .....	69	42.00	.61
Huntington City, .....	120	54.08	.45
Huntington, .....	50	18.52	.37
Kewanna, .....	40		
Landessville, .....	41		
Logansport, .....	75		
Lower Deer Creek, .....	100	31.88	.32
Loon Creek, .....	108	222.50	2.06
Markle, .....	105	37.35	.36
Mexico, .....	265	141.32	.53
Monticello, .....	103	15.77	.15
Manchester, .....	530	810.94	1.53
Ogans Creek, .....	48	14.34	.30
Oak Grove, .....	36	1.46	.04
Pleasant Dale, .....	80	78.03	.98
Prairie Creek, .....	84	38.73	.46
Portland, .....	25		
Pipe Creek, .....	155	70.73	.46
Peru, .....	98	14.36	.15
Plunge Creek Chapel, .....	95	15.00	.16
Pleasant View, .....	66	15.45	.23
Roann, .....	104	25.86	.25
Sugar Creek, .....	58	6.52	.11
Spring Creek, .....	154	166.45	.18



Salimony, .....	205	\$277.60	\$1.11
Santa Fe, .....	95	40.00	.42
Somerset, .....	46	5.00	.11
South Whitley, .....	50	30.00	.60
Upper Deer Creek, .....	65	15.00	.23
Wabash, .....	60	20.35	.34
Wabash City, .....	25		
West Marion, .....	67		
West Eel River, .....	107	60.13	.56
West Manchester, .....	160	159.50	1.00
Given by Individuals, .....		318.00	
Special Support, .....		300.00	
Totals, .....	4,246	\$3,547.00	\$0.84

## Northern Indiana

Congregation	No. of Members	Amt. for Missions	Per Capita
Baugo, .....	145	\$ 40.51	\$0.28
Bethel, .....	98	46.19	.47
Berrien, .....	32		
Bethany, .....	168	366.62	2.18
Blue River, .....	140	98.75	.71
Blissville, .....	200	24.15	.12
Bremen, .....	84	25.86	.31
Camp Creek, .....	69	55.06	.80
Cedar Creek, .....	68	95.54	1.41
Cedar Lake, .....	105	95.95	.91
Columbia City, .....	15	5.55	.37
Elkhart (West Goshen), .....	366	178.40	.49
Elkhart City, .....	160	74.54	.46
Elkhart Valley, .....	92	73.12	.79
English Prairie, .....	125	65.17	.52
Ft. Wayne, .....	31	17.26	.56
Goshen City, .....	247	98.87	.40
La Porte, .....	67	11.58	.17
Maple Grove, .....	144	75.68	.53
Middlebury, .....	114	70.75	.62
Nappanee, .....	260	177.46	.68
New Salem, .....	44	107.45	2.44
North Liberty, .....	145	91.26	.63
Osceola, .....	56	4.20	.08
Pine Creek, .....	226	86.50	.38
Pleasant Hill, .....	66	49.93	.76
Pleasant Valley, .....	83	14.00	.17
Pleasant View, .....	33	1.00	.03
Portage, .....	30	5.00	.17
Rock Run, .....	175	93.22	.53

Salem, .....	57		
Shipshewana, .....	84	\$ 59.63	\$0.71
South Bend, First, .....	157	100.80	.64
South Bend, Second, .....	50	61.93	1.24
St. Joseph Valley, .....	25	16.00	.64
Syracuse, .....	62	2.50	.04
Tippecanoe, .....	70		
Topeka, .....	62	20.00	.32
Turkey Creek, .....	111	72.85	.66
Union, .....	85	11.00	.13
Union Center, .....	214	168.53	.79
Wawaka, .....	110	55.25	.05
Walnut, .....	109	126.20	1.16
Washington, .....	75		
Yellow Creek, .....	130	53.62	.41
Yellow River, .....	85	56.52	.66
Given by Individuals, .....		369.56	
Special Support, .....		381.48	
<hr/>			
Totals, .....	5,074	\$3,705.44	\$0.73

## Southern Indiana

Congregation	No. of Members	Amt. for Missions	Per Capita
Anderson, .....	107	\$ 13.53	\$0.13
Arcadia, .....	88	34.30	.39
Beech Grove, .....	130	7.25	.06
Bethel Center, .....	15		
Bethany, .....	24		
Buck Creek, .....	122	133.92	1.10
Fairview, .....	62	48.42	.78
Fountain, .....	31	7.39	.23
Four Mile, .....	130	185.70	1.43
Harrison County, .....	8		
Hartford City, .....	33		
Hillisburg, .....	12		
Howard, .....	60	62.60	1.04
Indianapolis, .....	60	29.90	.50
Killbuck, .....	60	49.21	.82
Kokomo, .....	46		
Ladoga, .....	60	5.00	.08
Lick Creek, .....	110		
Little Walnut, .....	14		
Lower Fall Creek, .....	14		
Mississinewa, .....	177	165.50	.94
Mt. Pleasant, .....	49	19.24	.39
Muncie, .....	74	37.33	.50
Nettle Creek, .....	320	126.80	.40

# MISSIONS

251

New Hope, .....	45	5.00	.11
Noblesville, .....	37	14.81	.40
New Bethel, .....	27	8.55	.32
Plevna, .....	34	8.00	.24
Pyrmont, .....	115	148.65	1.29
Rossville, .....	190	160.23	.84
Sampson Hill, .....	40		
Summitville, .....	36	11.02	.31
Upper Fall Creek, .....	90	12.24	.14
West Lebanon, .....	4		
White, .....	192	39.70	.21
Windfall, .....	86		
Given by Individuals, .....		256.27	
<hr/>		<hr/>	<hr/>
Totals, .....	2,702	\$1,590.46	\$0.59



## CHAPTER SIX

### **Education**

Education did not receive a great deal of attention among the early Brethren in Indiana. There was a reason for this. Most of the Brethren settlers were farmers. To them fell the arduous tasks of preparing the farms for the plow and the reaper. This so absorbed their time and strength that there was not a great deal of energy or thought left for education beyond the meager amount necessary for their work. Among the early preachers the need of an education was not so much felt. The people with whom they labored had no more knowledge than they; generally not so much.

Yet among our early brethren there were not wanting men of strength. Some of them, like David Hardman and R. H. Miller, were school-teachers and longed for a higher education. Many of them were well-read men for their day, and were real thinkers. Many of them were real leaders of their people. Many of them saw the need of an education for their children and earnestly desired that the brethren should have an educational institution of their own. One of the earliest movements of this kind began at Andrews, Indiana. This report is interesting. According to previous notice, a number of the brethren met at Antioch, Indiana, February 10, 1870, to take into consideration the propriety of establishing a college or high school among the brethren, the result of which to submit to the next Annual Meeting for its approbation.

The meeting was organized by the appointment of Elder Samuel Murray, moderator, and Daniel Smith, clerk, when the following resolutions were passed:

“Whereas, We feel solemnly impressed with the conviction that the time has come when the Brotherhood should pro-

vide facilities for the education of our sons and daughters, among us, therefore:

"First, Resolved, that this meeting approve of the establishment of a school among the Brethren, where our children may receive a better and more thorough education than they can at our public schools.

"Second, Resolved, that we present this subject at our next Annual Meeting, respectfully asking that body to devise some means to meet the wants of the church relative to educational facilities.

"Third, Resolved, that we ask the Middle District of Indiana to submit the above preamble and resolutions to the next Annual Meeting for its consideration.

"Fourth, Resolved, that we ask the editors of our periodicals to publish the proceedings of this meeting in their papers.

"Samuel Murray, Moderator.  
Daniel Smith, Clerk."

This report met with considerable opposition at the District Conference, where it received but little consideration.

The meeting of the brethren at Andrews seemingly came to naught. But they were merely expressions of the conviction and desire of many Brethren elsewhere.

The first serious movement to establish an institution of higher learning for the Church of the Brethren began in Northern Indiana. There were brethren who had engaged in school work as a private enterprise, but nowhere did a District, as such, take up the work seriously before this.

In no better way could we tell the origin of this movement than by giving a few reports from the church papers of those days. And we give some extended space to this account, for these records disclose one of the most heroic efforts ever made among our people in the interest of higher education. Furthermore, this movement has heretofore largely escaped the notice of our historians. The first paper quoted is from the secretary of the board of trustees. It was printed in several of the many church papers then starting up. The title of the report is

**"THE ORIGIN OF SALEM COLLEGE"**

"Bourbon, Indiana, November 10, 1871.

"Dear Brethren:

"As a very great many inquiries have been made by brethren in regard to the college as established by the brethren in the District Meeting of Northern Indiana District, in May, 1870, and the prospects and present conditions of Salem College, located at Bourbon, Indiana, we will give a few facts and several documents that will be satisfactory to the brethren generally to be made acquainted with at this time.

"A proposition from the citizens of Bourbon to donate to the church, college ground and buildings, located in Bourbon for college purposes, if the church would establish a first-class institution of learning, and continue it in Bourbon, was accepted by Northern Indiana District Meeting in May, 1870, by almost unanimous vote of the delegates present, according to the terms of the proposition. The committee for the church elected, discharged their duties as their instruction warranted, and pledged the churches they were acting for in the following obligation to establish and continue a first-class college at Bourbon, Indiana.

"First obligation between citizens of Bourbon and committee for the German Baptist Church of Northern District of Indiana:

"Bourbon, Indiana, May 28, 1870.

"Articles of agreement made and entered into between Matthew Erwin, Howard Barnaby, Alexander Machette, Newel Minard, David Wilkins and K. Heckman of the first part, and Jacob B. Shively, Jesse Calvert and Jacob Berkey of the second part.

"The party of the first part agrees to make a good and sufficient warranty deed, or cause the same to be made, of the college property in Bourbon, Marshall County, State of Indiana, to the said parties of the second part, subject to the following conditions, to wit: That said college property is to be used perpetually for college purposes, after the order of Oberlin College, State of Ohio, except the theological department, and if not used by the party of the second part, to revert back to the persons or their legal representatives, who have sub-

scribed and do pay the sum of twenty-five hundred dollars, in a ratio proportion to the amount paid by each person subscribing. And the party of the first part agrees to pay to the party of the second part the sum of one thousand dollars on or before the 28th of May, 1871. The party of the second part do assign the above-named subscriptions to the parties of the first part, for their own use upon the condition that the party of the first part make a deed as aforesaid and become responsible for the one thousand dollars.

"Signed by Citizens' Committee, M. Erwin, K. Heckman, Howard Barnaby, Newell E. Minard, A. C. Machette.

"By Church Committee, Jacob B. Shively, Jacob Berkey, Jesse Calvert.

"The foregoing agreement was fully lived up to and complied with by the citizens of Bourbon, and the college property, worth ten thousand dollars, deeded, and the college opened with every assurance that it is to be one of the first colleges in the entire country, in point of simplicity, correctness and thoroughness of instruction, and the inculcation of moral and religious knowledge, as understood and practiced by the Brethren.

"The following articles of association were adopted by the full board of trustees of Salem College, and their intention to carry out its provisions in conducting the college was duly affirmed to a Notary Public, and placed on record on the proper offices of the State to-wit:

"Bourbon, Indiana, January 6, 1871.

"Know all men by these presents, that we, Jesse Calvert, Jacob B. Shively, David Shively, Keylon Heckman, and Paul Kurtz, trustees of Salem College, in Bourbon, Marshall County, in the State of Indiana. The purpose for which we have established the said institution of learning, is for the diffusing of useful religious, moral and scientific knowledge, under the control of the German Baptist Church of Northern Indiana.

"The amount of endowment we desire to reach is one hundred thousand dollars; that we have connected with said college in land, college buildings, donations and subscriptions,



property to the amount of twelve thousand dollars. Said trustees and their successors in office were and are to be elected and directed by said religious body, from time to time, according to the usages of said religious society.

"Signed by Jesse Calvert, Paul H. Kurtz, Keylon Heckman, Jacob B. Shively, David Shively, Trustees of Salem College.

"The above and foregoing statements were this day subscribed and affirmed to before me this sixth day of January, 1871. Z. D. Boulton, Notary.

"The college was incorporated by the laws of the State of Indiana on the 24th day of February, 1871, thus giving our first and only college a place among the educational institutions of the country gained by few in so short a time.

"Already a large number of scholarships have been sold by the college, that promises to give tuition in the college for three years, thus committing the honor of the trustees to their honorable redemption at Salem College, as agreed upon. By this sale a large sum of money has been realized for the college and still the demand for the scholarships continues.

"It has been the intention of the brethren organizing and conducting Salem College to build an institution under the control and patronage of the church that shall be a school where the brethren can safely place their children who desire to be educated, with the assurance that they will receive that training and admonition that shall endear the Church of the Brethren to their young hearts, and cause their future lives to be spent in the service of the Lord, as believed and practiced by the Brethren, in all its purity and simplicity as taught by the Scriptures, with nothing of the follies of pride or the frivolities of the world encouraged or tolerated in the school. Brother Gans, the superintendent of the college, and others say that the present number of students are as studious and as moral as any class could be, and are striving to do their entire duty in the college, to themselves, to their teachers and to their God.

"The location of the town of Bourbon is one as remarkable for health as any in the State, and the community as moral and religious as parents could secure to have their children placed in, and hospitable toward strangers, as well as kindly

disposed to the school, which makes it a desirable place to have children located when away from home. All brethren and friends of the college are earnestly and cordially invited to visit the school when convenient, and judge of the work being accomplished by closely investigating everything connected with the school. Everyone can be assured of a welcome reception.

“K. Heckman, Secretary Board of Trustees.”

While this school was vigorously opposed by many, who did all they could by word and pen to discourage it, there were many others who favored it. We mention what two persons said, but there were many other supporters, among them F. P. Loehr, John Knisley, etc.

In *The Christian Family Companion*, May 3, 1870, H. R. Holsinger says: “A movement has been inaugurated by the Brethren in Indiana, aiming at the establishment of a school of higher order, to be owned and controlled by the Brethren exclusively. Our prayer is that they may not only succeed, and be prosperous and useful, but also that their example may be followed by other sections, until our children may have the facilities for acquiring an education, equal to others less highly favored in many respects.”

In the same issue Elder P. R. Wrightsman says: “I am truly glad that the school question is again being agitated among our brethren. For indeed there is no literary enterprise that should concern us more, at the present time, than the organization of a first-class college. There are now hundreds of our Brethren’s children away from home, receiving their education in the high schools of other denominations, some of the teachers of which are Universalists, infidels and deists, and to say the least may do their best to explain away the plain, simple commandments of Christ’s church. Now shall we, who profess to be the true followers of Christ, lie still and suffer these sectarians thus to poison the minds of our dear children? God forbid! Brethren, forbid it. But some tell us, ‘It is just to make preachers and they will want a salary for preaching.’ This is a very slender objection. This is by no means the object of establishing a school. It is to keep the Brethren’s children under the religious influence of

our own church. The time has come when the youth will have an education. If parents do not send them where they will have the advantage of a high school or college, many of them will go to other denominational schools and there will be taught the peculiar views of those sects. How much better to have such a school among the brethren, and teach them the true Christian doctrine."

Salem College opened its doors to students December 14, 1870, with eight students. The term closed with twenty-two. During the term there was a formal dedication of the school. The dedication address was given by Honorable Barnabas C. Hobbs, State Superintendent of Public Instruction. There was a large crowd present to hear his excellent address. The closing part, the special dedicatory part, of his speech, will show the high ideals and the high hopes entertained for the school. Looking at it from our day, and from our knowledge, the situation seems sad, almost tragical:

"In the name of the United States of America, which has proclaimed liberty of conscience, of thought and of speech to its citizens, and that men are endowed with certain inalienable rights, that among these are life, liberty and pursuit of happiness,

"In the name of the State of Indiana, whose laws and protection are thrown around it, and which has recognized in its fundamental law that in order that the rights and privileges may be perpetual and the blessings of heaven, and our scientific, literary, and religious institutions may be perpetuated to all future generations, it has declared that the moral, scientific, literary and agricultural learning is the common right of all its citizens, and that the Bible shall not be excluded from its schools,

"In the name of the scientific and literary institutions of America, which welcome it into the sisterhood of colleges,

"In the name of the citizens who have liberally contributed their means to its support, and whose hearts are interested in its welfare,

"In the name of the churches which extend their fraternal sympathy and interest for its prosperity and success,

"In the name of the German Baptist Church, whose prayers have gone up to a throne of grace in its behalf, accompanied

by generous contributions for its erection and success in the great and glorious work of the spread of Christian intelligence, and for the building up of the church, and that the day may be hastened when the knowledge of the glory of the Lord shall cover the earth as the waters do the sea, and when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,

"In the name of him who sitteth in the heavens, in his help and in his excellency in the sky, and without his blessings no institution can prosper,

"We dedicate this college to the work of intellectual, moral and Christian culture, invoking the wisdom that comes down from God out of heaven and his choicest blessings upon the heads and hearts of all who may seek these halls, either to teach or be taught, and may it long live in the earth, to increase in usefulness, life and power to be a blessing to a multitude in the world."

The second term of Salem College opened March 20, 1871, with twenty students and closed with eighty-seven. During this year O. W. Miller was president and seemed to get along well with the students. But for some reasons, not all of which are known, and not at all necessary to relate, there was a difference between Professor Miller and the trustees. During the summer of 1871 Professor Miller went to Warsaw, where he advertised another college ready to open for the fall term. The name of this school was to be Pleasant Hill College.

The departure of Miller did not cause the trustees of Salem to lose heart. Professor Gans was placed in charge and the work went on. The fall term of 1871 opened with seventy-five students. During the year, the number increased to about 125.

During the summer of 1872 Professor Miller returned to Salem as head of the college. Elder John Wise, of Pennsylvania, was secured as general agent, though we do not know to what extent he entered upon this work. The years 1872-73 were full of discouragements and fears. This was the last year of the school. Why did it fail?

This was the first experience of our brethren as a church running a school. Inexperience with that kind of work occasioned many mistakes.

There were not a sufficient number of well-trained school men in the church to carry on a school, or at least they were not found for Salem College.

The ideals, to begin with, were too high. The brethren had agreed in a short while to establish a school equal in standing to Oberlin College, Ohio; that is, they aimed at a standard college in a few years. When they could not reach this, both from lack of means and of men, the citizens of Bourbon became very much dissatisfied.

But perhaps the largest reason was the discouragement within the church. There was seemingly plenty of sentiment, even in Northern Indiana, to carry on a school, when trouble and sacrifice were yet in the distance. But when these appeared the friends of the school were but few. Men who should have stood by it lent their aid to crush it.

All honor to such men as Jacob Shively and Paul Kurtz, and their associates as trustees, who not only had the faith and determination to start the movement, but the honor to maintain their three years' contract for the church, even at the expense of their own homes. The churches were supposed to stand back of the movement. After the college failed some brethren had to pay the bills. An Annual Conference committee helped to make final settlements. Some churches helped; some did not.

The chief memory of Salem College now lingers in the minds of a few men who, fifty years ago, had labored to help their fathers pay these bills. But Salem College had a larger influence than that. It was the beginning of greater things to come in future years.

The failure of Salem College, followed by the unfortunate experiences in the church, checked the ardor of the Indiana brethren for schools for some years. In the meantime schools had started elsewhere—at Huntingdon, Pennsylvania, Ashland, Ohio, Mt. Morris, Illinois, Bridgewater, Virginia, McPherson, Kansas, and Lordsburg, California. Indiana Brethren who were sending children to the Brethren's school for the most part patronized Mt. Morris. But the majority of the children from Brethren homes were not in our church schools.

## OTHER EFFORTS

Elder L. T. Holsinger, of Ladoga, was one of the first to become interested in this question. After some investigation, he found that in the State of Indiana there were more than one hundred children from Brethren's homes attending the State and other institutions. He brought this condition to the notice of Southern Indiana in 1892. A committee was appointed to take this matter into consideration. This committee met at Ladoga and found the citizens there ready to turn over to the church the old normal building and to back the school by substantial gifts besides. This committee then petitioned the Annual Meeting of 1893 as follows:

"Whereas, the citizens of Ladoga, through their town board, offered inducements to the Brethren for the establishing of a college of learning to be located in the town of Ladoga, Montgomery County, Indiana, the same to be under the control and patronage of the German Baptist Brethren after the manner and form as provided in Section 3,433-3,441 of the Revised Statutes of 1881 of the State of Indiana, and as there seems to be a general interest manifested in the Southern District of Indiana to establish a school of learning having for its object the glory of God and the education of our youth, therefore we now ask that this Annual Meeting grant us the privilege of establishing said institution of learning, and we agree that the school shall not be started until we have secured at least \$40,000 in stock. (Signed)

" Lewis Teeter.

Robert Goshorn.

L. T. Holsinger."

The committee proceeded to canvass the territory for \$40,000. L. T. Holsinger did most of the work. His best efforts resulted only in pledges for about \$23,000. This was not enough to assure the opening of the school.

In the meantime Professor E. S. Young had become interested in opening a college and Bible school in Indiana. Some brethren at Nappanee had also started a movement to locate a college there, and some work had begun. It was felt that only by coöperation could success come. The brethren began work together for a solution of the problem. Nappanee,

North Manchester, Muncie and Ladoga were competitors in bidding for the school. Each town seemed to have its special advantages in its favor. Professor Young favored North Manchester. So the decision was finally made in its favor.

### MANCHESTER COLLEGE

Before taking up the account of Manchester College as a Brethren school it is an interesting matter of history that Manchester College had its beginning as a United Brethren school. There was a United Brethren school at Roanoke, Indiana. The buildings there were not suitable and accommodations were too few. In April, 1889, it was decided to go to the United Brethren Conference at Warsaw. The question of locating at another place was considered favorably.

When it became known that the college at Roanoke was looking for another place to locate, several towns entered in competition to receive it: Elkhart, Kendallville, Churubusco, Columbia City and North Manchester. The latter place raised the required amount and secured the school. The work began in June, 1889, and the corner stone was laid August 1. At the following session of the St. Joseph Conference that body, by an almost unanimous vote, agreed to coöperate with North Manchester College.

College work opened in November, occupying rooms at the boarding-hall. In December the classes moved into a basement room of the college building, and a little later into a fine room on the first floor. The college was deeded to St. Joseph and coöperating conferences of the U. B. Church in '89, and dedicated July 26, '91, Bishop Kephart officiating.

"The dedicatory services were a success. Between two and three thousand people were present and the deficit of debt was provided for. The United Brethren throughout Indiana have reason for gratitude for the prosperity of their educational interests. Although scarcely two years old they have property worth \$25,000, a good boarding-hall of fourteen rooms, college building of sixteen rooms, and a campus of ten acres without any debt. The campus is one of nature's finest workmanship—dry soil and natural grove interspersed with evergreens and crossed by drives and walks.

"The college building is a beautiful brick-and-stone building three stories high. It contains sixteen rooms, among which is a chapel seating 200 and an auditorium seating 500.

"The boarding-hall contains fourteen rooms and is situated on College Avenue, just across from the college, affording convenient rooms near at hand.

"The work of the college has been widening until it has a business department giving instruction in bookkeeping, shorthand, typewriting, and telegraphy; a teachers' course covering three years' study; a literary course of three years, pre-



**College Hall**

First Building Erected on the Campus, 1889

paratory to the ministry; a music course of three years in length, embracing piano, organ, violin and vocal music, and a collegiate course of four years. The attendance has been good, the enrollment for the year closing being about 200. The departments are fairly equipped for their work, there being two pianos, two organs, one typewriter, two ordinary sized printing presses and four small ones and some lesser apparatus."—*From The North Manchester Journal.*

During the five years the United Brethren controlled the college it experienced its progress and discouragements. Endowment did not come as fast as it had been expected. One



man lightened up the hopes of all by claiming to have in sight a million dollars for endowment. But it never turned up. Professor D. N. Howe, the president, worked hard and made many sacrifices, but, like other men in other churches, was not supported. The school seemed likely to stop, when the Church of the Brethren became owners and took up the work.

The following notice appeared in the *Manchester Journal* in May, 1895: "Articles of incorporation for the new Brethren College and for the Bible School, which is to be run in connection with the college, were filed with the secretary of State last week. The trustees for the first year are George L. Shoemaker, Levi Holsinger, Emanuel S. Young, Simon S. Young, Gorman B. Heeter, Levi H. Eby and David Hollinger. Of these Professor E. S. Young is to be president of the college and S. S. Young its business manager. School will open September 11."

This was the beginning of Manchester College. These trustees came into possession of the college campus, containing ten acres of ground, and the one building since known as College Hall, though it had been christened Bumgerdner Hall by the United Brethren. During the summer of 1895 money was raised to erect another building for the Bible School. It was built that same fall, much after the same plan as already given for College Hall.

The college opening was on September 11. Professor Young led the chapel service. Miss Margaret Bixler led in singing, "All Hail the Power of Jesus' Name." Prayer was offered by Reverend Burton. Short addresses were made by Professor Young and some of the local ministers. The service was held in the old chapel building in College Hall. There was a large crowd present.

The opening of the school seemed quite auspicious. The enrollment was considered good. The first faculty was as follows:

E. S. Young, President, Biblical Literature.

H. W. Ward, Latin and Greek.

A. B. Ulrey, Natural Science.

E. M. Crouch, Mathematics and English.

W. R. Oyler, Commercial.  
H. J. Beachley, Stenography and Penmanship.  
Margaret Bixler, Voice and Piano.  
M. R. Myers, Elocution.



**Chapel Building**

First Building Erected by the Brethren, 1895

The records of the first years show a remarkable attendance. Two hundred and seven enrolled in the college and 124 in the Bible school. During the year many ten-day Bible Institutes were held. In these local schools 1,050 students had been enrolled. Instructors in these local schools were E. S. Young, David Hollinger, J. W. Rarick, Charles Gibson, L. H. Eby, J. K. Miller, E. M. Cobb and T. S. Moherman.

The work of the Bible School was made quite prominent from the first in the curriculum of the school. The Bible has always been exalted through use and teaching. The Bible Society, formed for the spiritual and educational benefit of those who desire closer touch with divine truth, has been of great value to the school. Some of the most hallowed associations of students cluster about this work. In the first years of the school, *The Bible Student*, a monthly periodical devoted to Bible study, went out to many homes and aroused their interest. The Special Bible Term each January for twenty-two years has done much to create greater love of God's Word.

The faculty for the second year changed but little. Alice King became an instructor in the Bible department. A board of counsel was chosen, consisting of the following brethren: W. R. Deeter, Jacob Snell, D. P. Shively, D. F. Hoover, W. K. Simmons, J. C. Murray, W. S. Toney, A. H. Puterbaugh, Hiram Kreighbaum, L. H. Dickey and Samuel Sprankl. J. H. Wright, A. H. Puterbaugh and Dorsey Hodgden were the first advisory board appointed by the Conference. After one year George L. Studebaker was appointed to take the place of Elder Hodgden. After the death of Elder Puterbaugh, W. R. Deeter took his appointment to fill the vacancy.

There was some change in the trustee board the third year. L. T. Holsinger, G. L. Shoemaker and L. H. Eby dropped out; M. N. Rensberger was added. In the fourth year Edson Ulery, R. C. Hollinger and G. B. Knepper were added. As yet the school belonged to private parties, who held the property and bore whatsoever responsibilities there were. The brethren found many financial difficulties to meet. Support did not come as it seemingly should come. Some difference in the trustee body arose. The result was the resignation of Professor E. S. Young, after four years of arduous toil and much sacrifice for the institution.

The fall of 1899 saw the school under a new organization. H. P. Albaugh was president; M. M. Sherrick, A. B., was vice-president. They were assisted by eighteen other teachers and assistants. Three new members were added to the trustee board—E. C. Witter, H. P. Albaugh and J. B. Speicher. The trustees planned large things for the school. Friends of the school had big hopes for the future. The enrollment that year seemed to justify the hopes. But before the year closed, trouble of a serious nature arose. Professor Albaugh resigned and many students left the school.

The trustees were not to be discouraged. E. B. Hoff and E. C. Witter joined their number and planned for the year 1900 to 1901. Professor L. D. Ikenberry, of Daleville, Virginia, was secured to act as chairman of the faculty. Professors E. M. Crouch, W. C. Perry, I. Bruce Book, W. F. Clutton, E. B. Hoff, T. S. Moherman, R. C. Hollinger, C. S. Ikenberry, J. J. John, S. P. Early, Ida M. Miller, Amanda Rowdabaugh, D. O. Cottrell and Dr. G. L. Shoemaker made up the faculty.

The work of the year was pleasant, though the outlook was not so bright because of the heavy debt resting upon the institution.

This debt had been accumulating for years. The day of payment had come and the money was not in sight. It was perhaps the darkest period of the school. No one knew how long Manchester would remain in the hands of the Brethren. No one knew where help was to come from. But it came from an unexpected quarter.

The serious situation was brought to the notice of Elder I. D. Parker, of Elkhart. Brother Parker had always had an interest in education for the young. He was not without experience. He had been a teacher in Salem College. He had been president of the board of trustees at Ashland College during its darkest days. He was a man of financial ability. He had traveled all over the Brotherhood and had raised thousands of dollars for the General Mission Board. Many felt he was the man of the hour to save the school.

But who should furnish the money? He went to the trustees. Notwithstanding the years of anxiety and sacrifice some of them had made, they were willing to go the whole way and give every dollar they had to the institution. This sacrifice should have stirred others.

Money came slowly. Many brethren, together with Brother Parker, pledged five hundred dollars each. But many would do nothing. A man with less ability and determination than Brother Parker would have despaired. But he knew no failure. At last the total amount was pledged. The pledges were given on the stated condition that the school was to become the property of the church and that no indebtedness would ever be placed on the school. The transfer was made from the old trustees to trustees already chosen by Northern Indiana, Middle Indiana, Southern Illinois, Southern Ohio and Northwestern Ohio. Brethren I. D. Parker, Frank Fisher, Daniel Snel, S. F. Sanger, L. A. Bookwalter, J. B. Light, M. J. McClure and Jacob Wyne were the first trustees.

The college was leased to a board of schoolmen, who were to direct the work and bear the financial obligations, save for such improvements as the board of trustees agreed to take care of. The executive board was composed of E. M. Crouch,

I. B. Book, L. D. Ikenberry and T. S. Moherman. Prof. E. M. Crouch, A. M., who had been chosen president of the college the year before, continued as president until 1910, as long as the lease plan was adhered to. Professor Moherman dropped out after two years' service on the board. M. M. Sherrick was a member of the board for one year. The work during the remaining five years was carried on by Professors Crouch, Ikenberry and Book.

During these years there were a few changes in the faculty. Professor Hoff dropped out, his work being taken by Professor Moherman. After Professor Moherman, Professor P. B. Fitzwater became dean of the department for six years, 1905 to 1911. Professor W. I. T. Hoover was professor of history and philosophy from 1901 to 1906. Otho Winger took charge of this department in 1907. Professors O. D. Foster and Samuel Borough, both ministers of the Church of the Brethren, had charge of the Commercial School for some years.

Changes were made in the trustee board. Southern Illinois in 1904 decided to discontinue official connection with the college. Southern Indiana joined the college family in 1905. L. W. Teeter has been their trustee since then.

In the meantime there were some good material improvements made. The Ladies' Home was erected in 1898. The central heating plant was installed in 1905. In 1906 the Young Men's Hall was erected. There were various other additions to the library and equipment. These were made necessary to meet the demands of the State Board before they would accredit the institution. Partial accreditation was received June 21, 1907, and full accreditation April 9, 1909. This gave the school good advantages for normal training.

The plan of leasing the school proved unsatisfactory. The executive board did not care to renew the contract in 1910. The trustees then assumed more direct control. They directed the school through the executive board. For 1910 the members of this board were as follows: President, E. C. Bixler, Ph. D.; vice-president, Otho Winger, A. M.; secretary, L. D. Ikenberry, A. M.; treasurer, D. B. Garber. The first year under this plan did not show large results, but it was evident the plan for organization was the best possible under the circumstances.

**Men's Hall**

In 1911 a new executive board was formed: Otho Winger, president; L. D. Ikenberry, secretary; D. B. Garber, treasurer; George L. Studebaker, field representative. Since then the growth of the school has been steady. The yearly enrollment has grown from 200 to more than 500.

Various material improvements have been made. In 1911

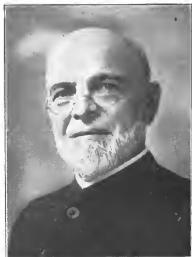
**Ladies' Home**



**The Quadrangle**  
Showing the Science Hall and Other Buildings

the gymnasium was erected. It was the gift to the school of the faculty, students and friends. In the summer of 1915 the students of the class of 1914 erected and presented to the college a greenhouse. The same fall the Science and Agricultural Hall was completed. In 1916 the Ladies' Home was enlarged and rebuilt. This gives the school an excellent material equipment.

The year 1916 was also marked by additional members in the ownership of the school. Both Michigan and Northeastern Ohio have united in the ownership and have appointed trustees. George F. Culler represents Michigan and George S. Strausbaugh represents Northeastern Ohio.



Prof. E. S. Young, D. D.

### Presidents of the College

Emanuel S. Young is a native of Stark County, Ohio. Early in youth he manifested a great desire to secure an education. After spending several years in Ohio colleges, and teaching four years in public schools, he entered Mt. Morris College, where he completed the collegiate course. After a theological course at Lexington, Kentucky, he returned to Mt. Morris and spent several years with J. G. Royer in the management of the school. In 1895 he became one of the founders



of Manchester College. Here he worked for four years. After closing his work at Manchester he directed the Bible Students Correspondence School. At Canton, Ohio, he founded Canton College, which he conducted three years. For some time he has made his home at Claremont, California, from which place he directs the correspondence courses for students who are pursuing courses under him.

He is the author of several books which he uses in correspondence courses: "Life of Christ," "Bible Outlines," "Bible Geography," "Old Testament History," "New Testament History," and the "Book of Acts." In recognition of his ability as a Bible student and teacher, and in recognition of his services for Manchester College, that institution conferred upon him the degree of D. D. in 1916.

Professor Young married a daughter of Professor J. G. Royer, Susie E. Royer. To them have been born twelve children, six sons and six daughters. They are the parents of "triplets," two boys and a girl.

**H. P. Albaugh** (1898-1899) was a native of Missouri, but was raised in Darke County, Ohio. He taught public schools six years and engaged in business four years before his election to the presidency of Manchester College in 1899. After one year at Manchester College he returned to a business career in Chicago. Here he was one of the promoters of the Albaugh Brothers, Dover and Company, which engaged in the mail order business for some years.

**Levi D. Ikenberry** (1900-1901) was born in Franklin County, Virginia, in 1866. Both his maternal and paternal ancestors came from Germany.

He received such education as the public schools of Virginia gave thirty years ago. He then entered Bridgewater College, Virginia, where he spent two years in preparation for teaching. He taught in Daleville, Virginia, from 1891-1893, and later was president of the same institution, 1897-1900.

In the meantime he had completed his college course at McPherson, Kansas, Kansas University and Ohio State University. From this last-named institution he received the A.



**Prof. L. D. Ikenberry and Family**

M. degree in 1900. In the same year he was called to Manchester College to act as chairman of the faculty. Since then he has been continually connected with the institution. During the years when the school was having its greatest difficulties he was one who helped to keep it going.

When the school was reorganized under its present management he was elected secretary, which position he still holds. To him is due much of the credit of the recent success of the college. Mathematics and astronomy are his favorite subjects. His official duties do not permit him to do as much teaching as formerly.

Professor Ikenberry was married in 1894 to Miss Lizzie Bucher, a native of Pennsylvania, who was educated at Bridgewater and Daleville Colleges. To them have been born two daughters, Anna Kathryn, born at Ada, Ohio, and Flora Marie, born at North Manchester, Indiana.

Professor and Mrs. Ikenberry enjoy a large circle of friends. He is active in the work of the Church of the Brethren, being an ordained elder in the church.

**Eugene M. Crouch** (1901-1910) is a native of Tennessee. Here he grew to manhood and was educated. He graduated from Milligan College in 1884. For five years, 1887 to 1892, he was associated with Bridgewater College, and during a part of this time was president of the institution. The years 1892 to 1894 were spent in study in the University of Virginia. He taught in Lordsburg College one year before he located at North Manchester in 1895. Here was the scene of his work for fifteen years. During nine years he was a member and president of the executive board. Largely due to his efforts the Young Men's Home was erected. He was called to the ministry in the Manchester church in the fall of 1901. After closing his connection with Manchester College he taught in Winona College one year. For five years he was superintendent of schools at Edinburg, Indiana. He is now superintendent of the city schools at Jeffersonville, Indiana. His wife was Miss Emma Wetsel. To them were born two daughters and one son.

**Edward C. Bixler** (1910-1911), a native of Maryland, was president of the college for one year. He is the son of Elder Uriah Bixler, well known to the brethren of the East. He was educated at Westminster College, Maryland, and at the University of Pennsylvania, where he received the Ph. D. degree. His wife was Miss Margaret Englar, of New Windsor, Maryland. Since his work at Manchester he taught two years at Bridgewater and is now teaching in Blue Ridge College in Maryland.

By Galen B. Royer

**Otho Winger** (1911—). Near Marion, in Grant County, Indiana, in the seventies, lived John Martin Winger, a man in whose veins ran both German and Scotch-Irish blood. His wife was Mary Ann Smith, a woman of English descent. Both united with the Church of the Brethren some time near 1883 and sought to impart to their children the high ideals they were holding for themselves. To them were given four sons and five daughters, Otho, born on October 23, 1877, being the eldest child of the family. The hardihood of farm life gave Otho the opportunity of laying a good foundation for a strong



**President Otho Winger and Family**

body. His mind was vigorous, as seen in the fact that, after attending public school, till 17, he was ready to teach country school. This he did, too, for three years, his student body being made up of both whites and Indians, in the Indian village school in Grant County, Indiana. In 1898, entering Manchester College, he completed the academic and a part of the college course in 1902. At once he entered Indiana University and graduated from that institution in 1905. Two years later he took from the same institution his A. M. degree. He occupied the position of superintendent of schools at Sweetser and later at Hope, Indiana, during the years 1903 to 1907.

In 1907 he accepted the position of teacher of history and philosophy in Manchester College, and since then has been identified with the school very closely. He served as vice-president during the years 1910 and '11, and when the college was looking for a president, in 1911, he was chosen. The growth of Manchester College is the best evidence of his ability for the place. About the same time he was chosen by Conference to serve as a member of the General Educational Board, a field of investigation and deliberation in which he takes much interest.

Besides occasional contributions to the church periodicals,

the "Life of Elder R. H. Miller," the product of his pen, was published in 1909. It is a volume well prepared and full of interest to members of the Church of the Brethren.

On July 24, 1902, he was married to Sister Ida Miller, and to them two sons, Robert and Paul, have been born.

At the unusually tender age of 10 Otho confessed Christ, and united with the Church of the Brethren in the Somerset congregation of Middle Indiana, J. F. Spitzer performing the rite of baptism. He was active for the Master in whatever his youthful hands could find to do. Before he was 19 years of age, or on September 26, 1896, he was called to the deacon's office. In less than a year later, April 9, 1897, he was chosen to the ministry, and preached his first sermon on April 17, following, using for his text Exodus 3: 13. In two years he was advanced to the second degree and on November 12, 1910, he, with other brethren, was ordained to the bishopric, Brother Daniel Snell laying on hands. In 1910 he was chosen to preside over the North Manchester congregation, which position he held two years.

During the years the Reading Circle was under the direction of the General Mission Board, he was one of the committee appointed to give it directions, and enlarge its usefulness. In 1912 he succeeded L. W. Teeter on the General Mission Board, giving him a still broader field through which to press his ideals.

### Trustees

**L. T. Holsinger**, 1895-1897, was chairman of the first trustee board. See biography elsewhere.

**Simon S. Young**, 1895-1899. He was secretary of the first trustee board. He was a brother of President E. S. Young, and took great interest in the school. His wife was Miss Nettie Buck.

**E. S. Young**, 1895-1899. (See biography.)

**G. L. Shoemaker**, 1895-1897. He is a native of Missouri. He received his academic training at Mount Morris College and his medical education in Chicago. He had a large medical practice in Nappanee before moving to North Manchester in

1900. He has made this his home since, though interested in a rice plantation in the South. His wife, Sister Louvina Shoemaker, has been an active worker in the Sunday-school for years.

**Levi H. Eby, 1895-1897.** He is a son of Elder Enoch Eby. He was one of the instructors in local Bible Institutes for some time. Since he left Manchester he has worked in various churches as pastor, but now resides at Payette, Idaho.



**Elder David Hollinger and Wife**

**David Hollinger, 1895-1902.** He is a native of Ohio. He first became interested in school work at Mt. Morris. He was one of the founders of Manchester College and bore, perhaps, the heaviest financial load of any. His wife, Sister Catherine Hollinger, has been his sympathetic associate in all his work. They are the parents of two sons, both of whom died at North Manchester and are buried in the cemetery west of town. Since leaving North Manchester Brother and Sister Hollinger have resided at Greenville, Ohio. Here they have been instrumental in building up a large church. They have been successful in a financial way. They enjoy the confidence of Southern Ohio, in which District Brother Hollinger is considered a leader.

**G. B. Heeter**, 1895-1902. (See biography.)

**M. N. Rensberger**, 1897-1902. A native of Elkhart County, Indiana, where he was called to the ministry. He became interested in Manchester, first as a student, then as a trustee, willing to carry his part of the load. He married Esta Simmons, a daughter of Elder W. K. Simmons, of Union City, Indiana. For several years they have resided in Canada.

**J. Edson Ulery**, 1898-1899. Raised in Elkhart County, where he was called to the ministry in the Pleasant Valley church. His wife was Sylva Kindy. Though he served only one year as trustee, he worked for the college many more, as local institute instructor and field representative. They were in charge of the Brooklyn Mission a few years. Since then they have lived at Onekama, Michigan.

**R. C. Hollinger**, 1898-1902. He is a brother of Elder David Hollinger. His wife was Elma Burkett, daughter of Simon Burkett. For several years Professor Hollinger was head of the commercial department. Since then he has been cashier of Lawrence National Bank, North Manchester, engaged in business at Greenville, Ohio, and for three years has been engaged in real estate business at Medicine Hat, Canada.

**Gabriel B. Knepper**, 1898-1902. He was a native of Iowa, who desired to help the cause of education in a financial way. He made large sacrifices for the college. While at North Manchester he was married to Addie Perry. They returned to Iowa to make their home, but Brother Knepper did not live long.

**J. B. Speicher**, 1899-1902. He, too, was from Iowa, and generously placed his means at stake to save Manchester College for the church. After his work here he took charge of the Old Folks' and Orphans' Homes at Mexico, where he died.

**E. C. Witter**, 1899-1902. He was raised at Mexico, Indiana, where he was called to the ministry. His desire for an education first aroused his interest in Manchester College. He served the school to the best of his ability. He did not live long after going to other fields of service.

**Simon Burkett, 1899-1902.** He came from the Rock Run church, Northern Indiana. There he had been interested in Sunday-school and church work for years. He came to North Manchester to give his children a better education. He made large sacrifices for the school. Brother and Sister Burkett still reside near the college and are among its best friends. They rejoice in the recent progress of the school. Elma, their eldest daughter, married R. C. Hollinger; Wilma married A. J. Spacht, and now resides in North Dakota; Florence, the youngest daughter, is the wife of Professor E. N. Stoner, of Ladoga.

**E. B. Hoff, 1900-1902.** He was both trustee and head of the Bible department. He taught here at a large sacrifice, receiving very little pay for his services. Since his work here he has become well known as one of the founders and associate president of Bethany Bible School.

**I. D. Parker, 1902-1904.** (See biography.)

**Frank Fisher, 1902-1903, 1907-1911.** (See biography.)

**Daniel Snell, 1902-1907.** (See biography.)

**S. F. Sanger, 1902-1903, 1904-1909.** Elder Sanger's work is well known to the Brotherhood. He is a native of Virginia, where he became a leader of first rank in the church. For ten years his home was at South Bend, Indiana. Since 1910 he has been at Empire, California.

**J. B. Light, 1902-1906.** He was the first representative from Northeastern Ohio. He was native of Pennsylvania, but lived for many years near Greenspring, Ohio. Here he raised a large family. He took great interest in the church and in the cause of Christian education.

**Levi A. Bookwalter, 1902-1907.** He was the first representative of Southern Ohio. For several years he was secretary of the board. In Southern Ohio he is a leader in the church, Sunday-school and temperance activities.

**S. S. Ulrey, 1903-1909.** (See biography.)



**D. D. Thomas, 1905-1910.** Elder Thomas was for many years a teacher in the public schools. He has taken much interest in the church work of his District. He has written a volume of poems known as "Adelphia."

**L. W. Teeter, 1905-1917.** Elder Teeter has had the longest service of any of the trustees. Most of this time he has been secretary of the board. His counsel and suggestions are always helpful. (See biography.)

**Manly Deeter, 1909-1915.** Elder Deeter has rendered much service to the school work among churches of the District in the interest of the improvement fund. Largely through his efforts the new buildings and improvements were made possible. He was a member of the executive board for a number of years. (See biography.)

**J. D. Mishler, 1909-1910.** (See biography.)

**D. B. Garber, 1910.** (See biography.)

**Frank Kreider, 1915—.** (See biography.)

**G. A. Snider, 1910—.** George Austin Snider, of Lima, Ohio, has been much interested in school since his youth. He was a student in Mt. Morris College. For years he has been one of the aggressive leaders of his District. He is now chairman of the trustee board.

**J. L. Cunningham, 1911—.** He is a native of Carroll County. He has the distinction of being the only trustee who is not a preacher. For years he has been the permanent Annual Meeting Secretary for the committee of arrangements. His home is at Flora, Indiana.

**Jacob Coppock, 1907-1913.** No member of the board has had the interests of the school more at heart than Brother Coppock. For six years he represented Southern Ohio on the board, and that at a time when the outlook was darkest. Yet he remained the true friend of the college, never losing faith in its final outcome, and giving support in a financial way. Elder Coppock has a great interest in the young people. He is the presiding elder of the Hickory Grove church, near Tippicanoe City, Ohio.

**J. F. Brubaker**, 1913-1916, is from West Alexandria, Ohio. He is considered one of the strong preachers of Southern Ohio, though lack of physical power and strength prevents him from doing many things for the church that he would like to do. When a young man he attended Mt. Morris College.



**Trustees of Manchester College, 1917**

J. L. Cunningham, G. S. Strausbaugh, J. C. Bright, Frank Kreider,  
L. W. Teeter, G. A. Snider, D. B. Garber

Absent—G. F. Culler

**John Calvin Bright**, 1916—. He is a native of Montgomery County, Ohio. He was raised in the Wolfe Creek church, which later called him to the ministry, and for which church he spent years of service as a minister and presiding elder. He attended Juniata College and taught school a few years. He has taken delight in the use of his pen, and has furnished articles for the church papers for forty years. He is now preparing a history of the Church of the Brethren in Southern Ohio. He has been a leader in his District. He has been officer of the District Conference many times and has represented his District on the Standing Committee every other

year for twenty years. He has served on many important Annual Meeting committees. His son, J. Homer, is a missionary on the China field.

**George F. Culler, 1916—.** Brother Culler is the new representative from Michigan. He was raised partly near Milford, Indiana, and partly in Northeastern Ohio. He attended Manchester College a few years, graduating in 1902. While here he met, wooed and won Miss Lelia Miller, of Woodland, Michigan. Since their marriage they have made Woodland their home. He has been called to the ministry and ordained to the eldership. He is now pastor and elder of the Woodland church. He is a recognized leader in his District, conservative in thought and act, but taking interest in all things that make for progress.

**George S. Strausbaugh, 1916—.** He is the latest member to be added to the trustee board, being the first representative chosen by Northeastern Ohio. He, too, has been a student in Manchester College, thoroughly in sympathy with its work and ideals. He knows, too, his District, which has confidence in him.

### Some of the Teachers

It is but fitting that some record be made of the faithful service rendered to Manchester College, to the church and to the cause of Christian education by faithful teachers who have worked for the college at a sacrifice. Not all teachers are included because of lack of space and because of not having the material available for a good sketch.

**A. B. Ulrey, 1889-1900.** Professor Ulrey was a member of the first faculty. For ten years he was more or less connected with the institution as professor of natural sciences. In this department he excelled. Many of his students yet speak of his excellent grasp of his subjects and the inspiration he gave them for a better education. He is at this time a teacher in the University of Los Angeles, California.

**W. C. Perry.** He, too, was a member of the first faculty. He was a graduate both of Ashland and Manchester Colleges.

His field was history and English. He was a minister in the Progressive Brethren church, but always worked for the interest of the school. All of his former students remember him with the kindest regards. After leaving Manchester in 1900 he superintended schools for a few years, but is now living on a fruit farm in southern Alabama.

**M. M. Sherrick** has been twice connected with the college. He was vice-president during the year H. P. Albaugh was president. Later he returned as a member of the executive board for one year. He received his education at Mount Morris, Coe College, Iowa, and at the University of Michigan. His favorite line of work was modern languages. He is an able preacher and a good teacher. He has also written poetry. "Wintergreen" is a volume of poetry, the result of his musings. He has recently issued a book of sermon outlines. He is now registrar of Mt. Morris College.

**C. S. Ikenberry**, of Franklin County, Virginia, was director of vocal music from 1899 to 1903. He had a good interest in his department while here. He is now one of the directors of Daleville College, Virginia.

**S. P. Early** taught elocution and physical culture while taking his college course. He graduated in 1902. Since then he has taught in Blue Ridge College, Maryland, and has been pastor of churches at Lima and Fostoria, Ohio.

**T. S. Moherman** gave a number of years of service to Manchester College, both as teacher and as one of the executive board. His department was that of Bible and philosophy. His home was at Ashland, Ohio. He was educated at Ashland, Mt. Morris and Juniata Colleges. He has been president of Daleville College since 1911.

**Marguerite Bixler Garrett.** (See biography.)

**H. J. Beachly** is a native of Maryland. He was a member of the first faculty of Manchester College, having charge of the stenography. After teaching in various places for twenty years he again made his home in North Manchester, having a position in the high school of the city. Professor Beachly is a man who enjoys his religion and is never more happy than

when engaged in the service. He was superintendent of the Sunday-school of the Church of the Brethren for one year.

**Ella Syler** was one of the promising young teachers of Manchester College for a few years. Later she was married to Owen Opperman. She did not live long, giving up her life for the crown of motherhood.

**Mina Bosserman** followed Miss Syler as stenographic teacher one year. She spent several years in the Brethren Publishing House. She is now living at Bradford, Ohio.

**Millard R. Myers**, of Bourbon, Indiana, was teacher of expression for a few years. He is now in business in Chicago.

**Mae Romig**, who taught English and history during 1899-1900, is now the wife of Attorney William Miller, of South Bend.

**D. Owen Cottrell** was for a number of years tutor in the academic department of the college. He received his A. B. degree in 1903. He taught in Blue Ridge College for some years. Later he was in business in Chicago, and now resides at North Manchester. He was called to the ministry in 1902. His wife was Miss Rosa Gump.

**I. Bruce Book** was connected with Manchester College from 1900 to 1914. He received his education at Juniata College and the University of Chicago. For nine years while here he was a member of the executive board, bravely bearing his part of the heavy load. Professor Book always had a love for the farm. When the opportunity came in the spring of 1914 to move to a farm five miles northwest of Manchester, he accepted it. In this work he is successful. He has recently purchased a farm of his own nearer town.

Professor Book chose for his wife Miss Etta Mae Stine, of Iowa. They have three children, all girls. But they buried three precious boys in their infancy. Brother Book was called to the ministry while yet in college. He was ordained in November, 1910. He enjoys the confidence and respect of all his brethren. He is now presiding elder both in the West Manchester church and at Eel River. He is a leader in Middle Indiana, often serving as an officer at the District Meeting.



**Prof. I. B. Book**

**Ida M. Miller**, as she was then known, had charge of the stenographic department two years. Before this she had graduated both from the North Manchester High School and from the preparatory and stenographic departments of Manchester College. She had also taught two years in the Brethren schools in Alabama. July 24, 1902, she was married to Otho Winger, and has since been his faithful companion, both in his preparation and service. She is the mother of two boys, Robert Miller Winger, born August 20, 1903, and Paul Miller Winger, born April 10, 1907.

**Amanda Rowdabaugh** taught piano two years, after she had graduated from the college. She later taught at Daleville, Virginia. She became the wife of Jesse J. Anglemyer, and has since been his helper in the pastoral work at Williamstown, Ohio. They have one son.

**Mrs. Emma Garver** did good work as matron for a few years. She had the unfortunate experience of losing her husband and two children within a short time. Of late years

she has been connected with the Fey Supply Company, but is now a student at Bethany Bible School.

**O. D. Foster** was director of penmanship and principal of the business college for two years. He graduated in 1905. He had been called to the ministry in the Lower Fall Creek church. He took a theological course at Oberlin and Yale and has since engaged in Y. M. C. A. work.

**W. I. T. Hoover** taught history and philosophy from 1901-1906. He was a son of Elder S. W. Hoover, of West Dayton, Ohio. Then he was elected to the ministry. He was educated at Mt. Morris and DePauw. He has taught at Manchester, Bridgewater, Blue Ridge and Lordsburg. He is now dean of Lordsburg College. While at Manchester he often preached for local churches.

**Laura E. Harshbarger**, who taught expression, 1902-1904, later married Professor Haugh. They now reside at Lordsburg, California, where they are connected with the college.

**Marguerite Pfeiffer** was matron of the Ladies' Home from 1904 to 1909. In this work she gave excellent satisfaction. She became the wife of John E. Harter. They reside on a farm near North Manchester.

**James H. Morris** was a student and teacher two years. He later graduated from Valparaiso and Louisville Seminary. He is now one of the successful evangelists of the Church of the Brethren, living in Oklahoma.

**Samuel Borough**, son of Elder William Borough, of South Bend, completed the biblical course here under Professor P. B. Fitzwater. He was teacher and principal in the business department from 1904 to 1911. He then took a medical course and is now a practicing physician in South Bend.

**B. F. Wampler** was director of music from 1904 to 1905. He later taught at Juniata, where he gained the attention of the Brotherhood for good work. He is now chairman of a committee that is studying the music interests of the church.

**H. A. Studebaker** was assistant in the normal and academic and English departments, 1907-1909, and during 1911-

1912. He completed the A. B. course in 1912. The following year he received the A. M. degree from Wisconsin University. Since then he has been preaching at Lancaster, Wisconsin. His first wife was Jessie E. Boone, a graduate of Manchester College and a tutor in Latin for some time. She died in 1909. Later he married a daughter of I. B. Miller, of Gettysburg, Ohio.

**P. B. Fitzwater** is a native of West Virginia. He attended Bridgewater College three years, and taught in the public schools five years. He was a student in Moody Bible Institute, 1898-1899. For a few years he was pastor at Elkhart City. He then took a regular theological course at Xenia Theological Seminary, graduating in 1905. For six years he was dean of the Bible department of Manchester College. His work here was highly appreciated by all the students. While yet at Manchester he was awarded the D. D. degree at Muskingum College. After spending another year at Princeton University and a part of the year at Lordsburg, California, Dr. Fitzwater accepted the invitation to join the faculty of Moody Bible Institute in the spring of 1913. He has now become one of the leading men in that institution.

**Sadie I. Stutsman** was born in Elkhart County, Indiana. B. F. Stutsman, her father, was a minister. After his death, her mother became the wife of J. C. Murray. Sadie received her education in Manchester College, Blue Ridge College, by private study in Washington, D. C., and in Chicago Art College. For ten years she has taught at Manchester, in the departments of music, art, expression and physical culture.

**T. A. Hopper** was penmanship teacher for three years. He completed the commercial teachers' course. After holding some very good positions as teacher in high schools he decided to locate on the farm. Sister Hopper, formerly Mrs. Fern Yerkes, was taken from her husband by death, leaving for his care two small children.

**M. L. Sandifur** was head of the normal school from 1908-1916. He was raised near Flora, Indiana. He is a graduate of Indiana State Normal and DePauw University, where he



received both the A. B. and A. M. degrees. He is now principal of the high school at Wabash, Indiana.

**Annetta O. Snell** was head of the stenographic department, 1911-1912. She is a daughter of Elder Jacob Snell. After filling her position very acceptably for two years she resigned to accept another with Mr. Edward Butterbaugh, a former student and graduate. Mr. and Mrs. Butterbaugh now have their home at North Manchester.

**M. E. Studebaker** completed the four-year college course in Manchester College, graduating with the A. B. degree in 1910. For four years he was head of the commercial school. In 1914 he accepted a very paying position in the high schools of Pittsburgh, Pennsylvania. His wife was Miss Alma Weddle. He is the son of Elder George L. Studebaker.

**Elder and Mrs. George L. Studebaker** were connected with the college for a number of years. Elder Studebaker was field representative and business manager a part of this time. Mrs. Studebaker was superintendent of the Ladies' Home from 1910 to 1912. They have taken a great interest in the welfare of the college, and are still among its warm friends. A further account of their life's work is given under the Studebaker family biography.

**E. E. Barnhart**, son of W. W. Barnhart, was principal of the commercial school, 1912 to 1914. He has since engaged in school work at Decatur, Indiana, with credit to himself and his Alma Mater. He has spent the past year in Chicago University in further preparation.

**Julia E. Wilkie, A. M.**, was a successful and popular teacher in the college for four years. She is a native of Elwood, Indiana, where she was raised. She completed the regular college and postgraduate courses at Indiana University. In the teaching of English and modern languages she had few equals. She will be long remembered by those of her students and associates.

**Esther Shively** spent seven years of faithful service in connection with the training-school department. Her rela-

tions to the school were not so direct but none the less genuine. She was loath to leave even when an attractive position was offered her in her home town, Spencer, Indiana.

**O. W. Stine, A. B., M. Accts.,** is a native of Iowa, but came to Manchester for his education. His chief delight was in commercial work, and after his graduation he was elected to the head of the commercial school for two years. His services were in demand elsewhere at a larger salary. In 1916 he was married to Miss Madge Ulery, of Goshen. Their home is now in Wilksburg, Pennsylvania, where he is teaching.

**Cora Miller Stahly** is a native of Northeastern Ohio. From a child she took great delight in music. She was one of the first students at Manchester College, completing the music course in 1897. Since then she has been engaged almost constantly in teaching, except for time spent in further preparation. She taught one year at Smithville College, Ohio. For ten years she taught as private teacher. Since 1911 she has had charge of the music department of Manchester College. Under her direction the work has prospered. She has unusual ability in training large classes for public recitals. Her maiden name was Cora Miller. In 1904 she was married to Clayton Stahly, of Nappanee. He is a farmer and a skillful taxidermist. He has been appointed taxidermist for Manchester College.

**S. S. Blough, A. B., M. E.,** has been connected with the college since 1911. He is a native of Pennsylvania, the son of Elder E. J. and Sarah Brandt Blough. Three of his brothers are ministers. One of them, J. M. Blough, is well known as a missionary to India. He attended Juniata College for some time, completing the normal English course in 1893. He engaged in teaching for several years. He was called to the ministry in the Johnstown church. From 1900 to 1907 he was pastor of the church at Pittsburgh, Pennsylvania. The next three years were spent as pastor of the Batavia church, Illinois, while at the same time he was pursuing his course at Bethany Bible School. In 1911 he took charge of the Bible teaching at Manchester. Since then he has completed enough college work to receive the A. B. degree. He is now completing the work for the B. D. degree at Bethany.



**Prof. S. S. Blough and Wife**

He has been active in church work for twenty years in Pennsylvania, Illinois and Indiana. He has served three times on the Standing Committee. He is now a member of the District Mission Board of Middle Indiana. His wife was Mary Alice Wertz, to whom he was married in 1894. They are the parents of four children. One of them is the subject of the following sketch.

**Carman G. Blough** was head of the commercial department one year. He has shown remarkable ability in study. In 1914 he met with a railroad accident which deprived him of one of his arms. But by push and determination he seems to have overcome this. He received the A. B. degree in 1916. He has just been elected head of the commercial department of Bridgewater College.

**Charles Leckrone, A. M.**, was associated with Manchester for nearly five years. He is the son of Elder Samuel Leckrone, the faithful elder of Eel River for thirty years. Professor Leckrone was one of the first students to enroll in Manchester College, while the school was under the control of the United Brethren. Later he attended Mt. Morris, where he graduated. He also completed courses at Indiana State Normal and In-

diana State University. He taught in different high schools for a number of years. In the college he taught mathematics, ancient language and education. In January, 1916, he accepted a good paying position in the Lake Forest High School of Chicago.

**Edward Kintner, A. M.**, is a native of Defiance County, Ohio, the son of B. F. and Mary Kintner. He was born in 1879. At the age of 19 he united with the church at Lick Creek. Here he was called to the ministry in 1900. In 1899 and 1900 he attended one term at Manchester. Then for a number of years he taught school and was pastor of the Lima church two years and at Blue Creek two years. Since 1909 he has been connected with Manchester College, first as student, later as teacher. He completed the A. B. degree in 1912. In 1914 he received the A. M. degree from Ohio State University. As head of the science department he is successful and popular. He is often spoken of as the "man who knows." He takes a great interest in the church work, especially in Northwestern Ohio. He is at present the superintendent of the Manchester Sunday-school. His wife was Miss Glada Snyder. They are the parents of six children.

**Vernon F. Schwalm, A. M.**, was born near Wakarusa, Indiana, April 10, 1887. He is the son of Elder H. M. Schwalm, whose biography is given in another chapter. V. F. graduated from the academic department of Manchester College in 1910. After teaching one year he again entered college, where he completed his course in 1913. In 1916 he secured the A. M. degree from Chicago University. For three years he has been the successful teacher of history and political science. He is a ready speaker, either in the pulpit or on the platform. In 1915 he was married to Miss Florence Studebaker, of Shideler, Indiana.

**I. J. Sollenberger, A. M.**, is a native of Miami County, Ohio, the son of Elder D. P. Sollenberger. He completed the high school in 1910. The next four years were spent at Manchester, where he received the A. B. degree in 1914. The next two years he was instructor in science. 1916-17 were spent in Ohio State University, where he receives the A. M. degree in



**Edward Kintner, A. M.**  
Science and Agriculture



**V. F. Schwalm, A. M.**  
History and Political Science



**Cora M. Stahly, B. Mus.**  
Director of Music



**Sadie L. Stutsman, A. B.**  
Art and Expression

**A QUARTET OF RELIABLE TEACHERS**

1917. He returns as head of the department of rural economics in his Alma Mater. His wife was Miss Mary Hoke, of Huntington County. They are loyal workers for Manchester College and faithful to the church of their choice.

**H. S. Hippensteel, A. M.**, came to Manchester in the spring of 1916. He was a native of North Manchester, where he grew up and received the educational advantages of the local schools. Later he graduated from Indiana State Normal, Indiana State University, and Earlham College. He was successful for years as city superintendent. For nine years he was head of the English department of the Wisconsin State Normal. His strong love for his native town and for Manchester College caused him to make the sacrifice of one-half of his salary to enter this service. In four weeks of service he captured the admiration of all the students by his ability and Christian character. Then suddenly disease laid hold upon him and he was called from earthly labors. Though short his connection with the school, his spirit of sacrifice and good will merits this place in her history.

**L. W. Shultz** is a native of Huntington County, Indiana. His parents are Isaac and Elizabeth Shultz. He completed the high school course in Lancaster Township in 1907. After some preparation at Manchester he began teaching in his home township. He served both as principal and superintendent of the Lancaster Township High School. In public school work he was a decided success. In 1914 he completed the college course at Manchester. The same year he spent some time in study at Chicago University. In 1916 he was elected principal of the preparatory school of Manchester College. In 1910 he was called to the ministry in the Salimony church and has been active in service since then. In 1916 he was elected District Sunday-school Secretary of Middle Indiana. In June, 1915, he was married to Cora Winger, daughter of John and Mary Smith Winger, of North Manchester.

**Orpha Workman** has charge of the stenographic department. She is a daughter of Elder A. S. Workman, of Northeastern Ohio. She completed the stenographic course in Manchester in 1911 and the commercial teachers' course in 1912. She has held her present position since 1914.

**J. C. Keever** is a representative of the Keevers, of Monticello church. He completed the high school course at Monticello. He taught two years in the country and two more in Ladoga High School. Since 1915 he has had charge of the manual training at Manchester College.

**W. C. Stinebaugh** has been director of penmanship for three years. He is a son of Elder J. G. Stinebaugh, of Camden, Indiana. He graduated from Akron High School in 1911. He has attended school at Winona, Zanerian and Manchester. He receives the A. B. degree in 1917. In 1915 he was called to the ministry in Lower Deer Creek church.

**Ora L. Hoover**, son of Elder D. E. Hoover, of Garrett, Indiana, assisted in the science department during 1916-1917.

**C. A. Wright** has been superintendent of the Young Men's Home for two years. He comes from Fostoria, Ohio. Here he united with the church in 1903 and was called to the ministry in 1908. He later attended Bethany Bible School, 1906-1908. Here he met and married Miss Leah Brubaker, of Girard, Illinois. To them has been given one son, Delmar. Brother Wright served the Fostoria church four years as pastor. Since 1912 he has been a student in Manchester College, graduating with the class of 1917. He is a ready speaker and is in demand for many occasions. He has been a member of the General Peace Committee since 1915. He has just been chosen by the trustees of Manchester College to do extension work in the field and look after the students' interests.

**Mrs. Ada Hendrix**, of Trotwood, Ohio, has been superintendent of the Ladies' Home since 1912. Her business ability has made her services of great help to the college.

**O. L. Replogle**, of North Manchester, formerly of Mexico, Indiana, has been connected with the college for years as engineer. He has put much toil and effort into the material improvement of the school.

### Students

During the twenty-two years that Manchester College has been under the control of the Church of the Brethren several

thousand students have come under the influence of the institution. Just what this influence has meant to the lives of these students, eternity alone will reveal. Certain it is that there are many today who are profoundly grateful for the inspiration that the school has given them for noble living. More than 200 ministers of the Church of the Brethren have been students in Manchester College. Nineteen of the missionaries who have gone to the foreign field, and six more under appointment, have received inspiration and instruction here. Hundreds of others, who are now filling useful positions as teachers, physicians, businessmen, farmers, fathers and mothers, Sunday-school teachers and Christian workers, who have been a great blessing to the world and the church, have received help and higher ideals in Manchester College.

The following incomplete list gives only a few of the more aggressive of these students. Those names preceded by a star are graduates of the institution.

#### Missionaries Who Have Gone

Nora Flory Berkebile, Bellefontaine, Ohio, returned from India.

S. P. Berkebile, Bellefontaine, Ohio, returned from India.

Ella Miller Brubaker, returned from India.

Minnie Flory Bright, Liao Chou, Shansi, China.

Mrs. A. Raymond Cottrell, Bulsar, India.

Adam Ebey, Dahanu, India.

Alice King Ebey, Dahanu, India.

Anna Eby, Dahanu, India.

Mrs. D. L. Forney, Reedley, California, returned from India.

\*John I. Kaylor, Vada, India.

\*Rosa Wagoner Kaylor, Vada, India.

\*Nora Arnold Lichty, Dahanu, India.

Minerva Metzger, Ping Ting, Shansi, China.

\*Josephine Powell, Vada, India.

Amos W. Ross, Bulsar, India.

\*Nettie Senger, '15, Peking, China.

\*Laura Shock, '16, Liao Chou, China.

\*Goldie Swartz, '16, Anklesvar, India.

\*Elizabeth Weybright Oberholtzer, '16, Peking, China.



Under Appointment

- \*Arthur Sellers, '15, Taylorville, Illinois.
- \*Elsie Scherck Sellers, '15, Taylorville, Illinois.
- \*W. J. Heisey, '17, Union, Ohio.  
Sue Rinehart Heisey, Boston, Indiana.
- \*Mary Schaeffer, '17, Lancaster, Pennsylvania.
- \*Lillian Grisso, '15, North Manchester, Indiana.

Applied to Go

- \*O. C. Sollenberger, '17, North Manchester, Indiana.  
Mrs. O. C. Sollenberger, North Manchester, Indiana.

Teachers

- \*E. E. Barnhart, Wabash, Indiana. Teacher in high school.
- \*Wilbur Barnhart, Ligonier, Indiana. Teacher in high school.
- \*Beatrice Bonewitz, South Whitley, Indiana. Teacher in high school.
- \*Reuben Boomersshine, Arcanum, Ohio. Superintendent township schools.
- \*Walter Boyer, '15, Wabash, Indiana. Superintendent of schools.
- \*J. C. Brumbaugh, '16, North Liberty, Indiana. Superintendent of schools.
- Isaac Cripe, Gas City, Indiana. Superintendent of schools.
- \*J. P. Dickey, '11, Lordsburg, California. Professor Lordsburg College.
- \*Roy Dilling, Chicago, Illinois. Teacher in Bethany Bible School.
- \*J. E. Dunbar, '15, Bowers, Indiana. Principal high school.
- \*Theodore Eley, '16, Bradford, Ohio. Teacher in high school.
- \*Rolland Flory, '16, Sherwood, Ohio. Teacher in high school.
- \*E. E. Frantz, '17, Peru, Indiana. Teacher in high school.
- Forrest Groff, Clarkshill, Indiana. Teacher in high school.
- \*Pearl Grosh, Manchester College, teacher.

\*Milo Hale, Kansas City, Missouri. Teacher in high school.

\*H. H. Helman, Unionville Center, Ohio. Superintendent schools.

\*Carl Holl, '16, Arcadia, Indiana. Principal of high school.

\*O. L. Hoover, '16, Garrett, Indiana. Teacher in Manchester College.

\*S. H. Irick, '15, Moran, Indiana. Superintendent schools.

Jerome Isenberger, Chicago, Illinois. Teacher in high school.

\*Agnes Kessler, No. Manchester, Indiana. Teacher in college.

\*Edward Kintner, No. Manchester, Indiana. Professor in college.

\*F. P. Kitson, Troy, New York. Teacher in high school.

\*G. A. Laymon, Roanoke, Virginia. Teacher in high school.

\*Franz Lehmer, Bisbee, Arizona. Teacher in high school.

\*J. W. Leonard, Manchester College, teacher.

\*Roy Matthews, Connersville, Indiana. Teacher in high school.

E. G. Miller, Pittsburgh, Pennsylvania. School supervisor.

\*Chas. Morris, '13, Mt. Morris, Illinois. Professor in college.

\*Grace Murray, '15, Millersburg, Indiana. Principal of high school.

\*Charles Myer, '15, Somerset, Indiana. Superintendent of schools.

\*Royal Neher, '16, Monument City, Indiana. Principal high school.

\*W. W. Peters, '15, Tippecanoe City, Ohio. Superintendent schools.

\*Frank Replogle, Mt. Morris, Illinois. Professor in college.

Blanch Rinehart, Boston, Indiana. H. S. teacher.

\*V. F. Schwalm, '13, No. Manchester, Indiana. Professor in college.

\*A. L. Sellers, '15, Taylorville, Illinois. Teacher in high school.

A. C. Shaffer, Auburn, Washington. Teacher in high school.

\*Noah Shideler, '16, Nokesville, Virginia. Principal seminary.

\*T. A. Shively, '16, Denver, Indiana. Superintendent of schools.

\*L. W. Shultz, '14, No. Manchester, Indiana. Professor in college.

\*Lois Smith, '16, Clifford, Indiana. Teacher in high school.

\*Troy Smith, '00, Portland, Indiana. Teacher in high school.

\*Everet Snavely, '16, Kingsley, Iowa. Teacher in high school.

\*I. J. Sollenberger, '14, No. Manchester, Indiana. Professor in college.

\*Cora Stahly, '97, Nappanee, Indiana. Teacher in Manchester College.

\*O. W. Stine, '14, Wilksburg, Pennsylvania. Teacher in high school.

\*E. N. Stoner, '14, Ladoga, Indiana. Superintendent of schools.

\*D. L. Stoner, '09, deceased. Formerly superintendent of schools.

\*Rowena Stoner, '14. Teacher in Ladoga schools.

\*A. M. Stout, '12, Sebring, Florida. Teacher in high school.

\*M. E. Studebaker, '10, Pittsburgh, Pennsylvania. Teacher in high school.

\*Sadie I. Stutsman, '15, No. Manchester. Teacher in college.

\*George W. Tanreuther, '00, Columbia, Missouri. Professor in Missouri University.

\*William Tinkel, Taft, Texas. Teacher in public schools.

\*G. F. Wagoner, Arcadia, Indiana. Superintendent of schools.

\*J. O. Winger, Bluffton, Indiana. Teacher in high school.

\*A. L. Ulrey, '17, No. Manchester, Indiana. Superintendent of schools.

\*L. J. Yoder, '17, Bellefontaine, Ohio. Teacher in high school.



### Ministers

- \*J. J. Anglemeyer, Williamstown, Ohio. Pastor.
- Chas. A. Bame, North Manchester, Indiana. Pastor.
- W. W. Barnhart, deceased.
- H. M. Barwick, deceased.
- D. G. Berkebile, Delta, Ohio. Elder and evangelist.
- \*Samuel Borough, South Bend, Indiana. Physician.
- \*H. A. Brubaker, Akron, Ohio. Pastor.
- \*Wm. Buckley, Bradford, Ohio.
- \*T. D. Butterbaugh, Silver Lake, Indiana.
- \*Jesse S. Byerly, Decatur, Indiana.
- E. M. Cobb, Los Angeles, California. Pastor.
- \*D. Owen Cottrell, North Manchester, Indiana.
- C. C. Cripe, Middlebury, Indiana.
- \*G. F. Culler, Woodland, Michigan. Elder and pastor.
- Manly Deeter, Milford, Indiana.
- \*Ora DeLauter, Canton, Ohio.
- \*S. P. Early, Fostoria, Ohio.
- L. H. Eby, Payette, Idaho.
- John Eikenberry, Middletown, Ohio.
- W. H. Eiler, Froid, Montana.
- J. W. Fidler, Brookville, Ohio.
- W. D. Fisher, Baltic, Ohio.
- Cyrus Funderburg, Springfield, Ohio.

- \*Daniel Funderburg, Markle, Indiana.
- \*D. D. Funderburg, New Carlisle, Ohio.  
Frank Gibson, Miami, New Mexico.
- \*J. H. Gingerich, Lebanon, Pennsylvania.
- \*Moy Gwong, Canton, China.  
Harvey Hartsough, Nappanee, Indiana.
- \*James Hazlett, Rossville, Indiana.  
William Hess, Goshen, Indiana.  
Perry Hoover, Hagerstown, Indiana.
- \*F. P. Hostetler, Bennetts Switch, Indiana.
- \*Floyd Irvin, Wooster, Ohio.  
A. E. Kemp, Conneaut, Ohio.  
Marvin Kensinger, Zion, North Dakota.  
W. D. Keller, Ashland, Ohio.  
C. C. Kindy, Naperville, Illinois.
- \*Chas. Kintner, Sherwood, Ohio.  
L. U. Kreider, South Whitley, Indiana.  
Moyne Landis, Sidney, Indiana.  
J. T. Layman, Amsterdam, Virginia.  
Charles Light, Howe, Indiana.
- \*Floyd Malott, Deshler, Ohio.  
David Metzler, Nappanee, Indiana.  
E. C. Miller, South Bend, Indiana.  
J. K. Miller, Brooklyn, New York.
- \*R. H. Miller, Los Angeles, California.  
Clessie Miller, New Lisbon, Indiana.  
O. L. Minnick, Hemet, California.  
Roy Mishler, Kewanna, Indiana.  
George Mishler, South Whitley, Indiana.
- \*Elgin Moyer, Canton, China.  
Noah McCoy, South Whitley, Indiana.
- \*L. M. Neher, Warsaw, Indiana.  
Medford Neher, Argos, Indiana.
- \*D. W. Paul, Huntington, Indiana.  
B. F. Petry, Eaton, Ohio.  
C. C. Petry, Kitchel, Indiana.  
William Overholser, Warsaw, Indiana. Pastor.
- \*H. S. Randolph, Limestone, Tennessee.  
J. W. Rarick, Muncie, Indiana.
- \*W. Carl Rarick, Muncie, Indiana.

- \*Ralph Rarick, Chicago, Illinois.  
F. O. Richcreek, Syracuse, Indiana.  
Joseph D. Rife, Roann, Indiana.  
O. C. Rife, Marion, Indiana. Pastor.
- \*Galen B. Royer, Arcanum, Ohio.  
J. H. Schrock, Shippshewana, Indiana.  
J. F. Sherrick, Middleton, Michigan.
- \*D. W. Shock, Grundy Center, Iowa.  
E. O. Slater, Missouri.
- \*Jesse Smeltzer, Chicago, Illinois.  
Harvey Snell, Covina, California.  
J. A. Snell, South Whitley, Indiana.  
Jacob Snell, North Manchester, Indiana.
- \*C. C. Sollenberger, Circleville, Ohio.
- \*O. C. Sollenberger, Tippecanoe City, Ohio.  
J. F. Souders, Preston, Minnesota.  
D. E. Sowers, Scottville, Michigan.
- \*W. C. Stinebaugh, Camden, Indiana.  
G. S. Strausbaugh, Fredericktown, Ohio.
- \*H. A. Studebaker, Lancaster, Wisconsin.  
G. L. Studebaker, Muncie, Indiana.  
C. N. Stutsman, Wenatchee, Washington.  
J. Edson Ulery, Onkama, Michigan.
- \*William Ulrich, Sterling, Illinois.  
D. J. Wampler, New Plymouth, Idaho.  
Herschel Weaver, West Manchester, Ohio.  
Ira Weaver, Middlebury, Indiana.  
Irvin Weaver, Bremen, Indiana.  
T. G. Weaver, Wakarusa, Indiana.  
H. A. Weller, Copemish, Michigan.  
D. P. Weller, Continental, Ohio.  
Russell Wenger, West Milton, Ohio.
- \*Roger Winger, Marion, Indiana.
- \*G. L. Wine, North Manchester, Indiana.
- \*C. A. Wright, North Manchester, Indiana.  
J. H. Wright, North Manchester, Indiana.  
Henry Wysong, Nappanee, Ind.
- \*C. H. Yoder, Los Angeles, California.  
C. F. Yoder, Brethren missionary to South America.
- \*E. P. Yoder, Bellefontaine, Ohio.



Bird's Eye View of Manchester College

### Twenty Years' Growth

Those who remember Manchester College as it was twenty years ago have the pleasure of comparing the present with the past and of realizing the remarkable growth the institution has made in these years. In the place of one building when the school started, there are now eight. Then the campus had plenty of stumps and logs; today it is one of the most beautiful campus sites to be found anywhere. Then there were but few college students; today almost one-half of the enrollment is in that department. During the first eighteen years of its history there were but fifteen college graduates; during the last four years there have been eighty, thirty of these this year. Then nearly all of the teachers were engaged in teaching academic subjects; today ten teachers are giving practically all of their time to this department. Fifty college courses were in the curriculum this year. There were eight members of the first faculty; today the entire force numbers thirty. Then the school had no alumni or student body to wish her well and aid in her development; now the alumni are numbered by the hundreds and the past student body by the thousands. Then there was indifference, and even opposition, on the part of the churches; now there are dozens of churches that are active and liberal in their support.

### The Outlook

With the past record so creditable, with the present excellent standing of the institution, both with the State and with the church, with the immediate outlook so encouraging, Manchester College should have a great future. It has a great work to accomplish. The young people of the Church of the Brethren in three States are looking this way for their training. It is the highest aim and the greatest joy of the institution to do the most possible for these young men and women. To do this the institution needs an endowment that will meet all the requirements of a standard college. To raise this endowment is the next large task to accomplish. When this is accomplished, Manchester College will enter upon a new era of prosperity and usefulness.



## CHAPTER SEVEN

### **Biographical**

#### **APPLEMAN**

Adam Appleman was born in Tuscarawas County, Ohio, in 1841. He was raised in Marshall County, Indiana. Here he married Hannah Knisley, youngest daughter of Elder John Knisley. He was called to the ministry in 1864 and ordained in 1864. He was one of the earliest Sunday-school workers in our church. He met his death in a singular manner. Near his home was Pretty Lake, where he and others often resorted for swimming and bathing. He was a good swimmer. On July 4, 1877, while he and his wife and son, John, were at the lake, he ran to the edge, dived in, but did not come up. His wife and son ran to see what was wrong, and found him lying in shallow water. They took him out and did what they could to revive him. He lingered a day or two and died. Death was probably due to an injury of the spine.

Elder Jacob Appleman, a younger brother of Elder Adam Appleman, served the Union church in the ministry many years. He now resides at Thomas, Oklahoma.

John F. Appleman, son of Elder Adam Appleman, was born in Marshall County March 25, 1862. He was married to Laura McClure February 14, 1882. In December, 1884, he was called to the ministry, advanced in 1885 and ordained in 1907 by Elders S. F. Sanger and Daniel Whitmer. He has lived all his life in the Union church, except for five years while superintendent of the Old Folks' and Orphans' Homes at Mexico. For years he has engaged successfully in evangelistic work. Having a genuine interest in young people, he has much influence with them in preaching. He has helped some of them to secure an education.

For some time he was traveling secretary of the General Mission Board. For eight years he was presiding elder of his



**Elder J. F. Appleman and Wife**

home church, and for three years at Walnut. He has recently been called to the pastorate of the Nappanee church. In all his work his wife, Sister Laura, has been his faithful and helpful companion. Their home was blessed with one son, whom the death angel took from them when he was 19.

### **JOSEPH AMICK**

For nearly twenty years Joseph Amick was an active minister of Middle Indiana. He was born in Mifflin County, Pennsylvania, October 28, 1834. Here he grew to manhood and married Sarah Mertz in 1856. They were the parents of seven children, only two of whom grew to maturity. In 1862 Brother Amick located in White County, Indiana. This territory was in the bounds of the Bachelor Run church, which called Brother Amick to the ministry in 1863. In 1865 the Monticello church was organized. Brother Amick was one of its faithful workers for the next sixteen years. During this time he became a leading figure in Middle Indiana. He frequently



**Elder Joseph Amick**

served as officer of District Meeting and represented the District on the Standing Committee in 1897. He was interested and aggressive in starting missions and Sunday-schools. His service was of unusual value to the District at a time when real aggressive men were few.

Brother Amick had proved himself an able financier. In 1881 he went to Mount Morris and took up the financial side of the publication of our papers. In this work he was a success, placing the church papers on a sound financial footing. From a small plant he saw the business grow to the present large establishment at Elgin. He was one of the firm friends and able supporters of Mt. Morris College. He rendered good service in establishing the Old Folks' and Orphans' Homes of Northern Illinois. His riper years were spent in Northern Illinois, though he always felt a keen love for his Indiana home. His first wife died in 1870. In 1871 he was married to Hannah Reiff. To them were born three daughters. Sister Amick died in 1914. He followed her January 4, 1915.

**ANGLEMYER**

Elder John Anglemyer was born in Westmoreland County, Pennsylvania. He came to Columbiana County, Ohio, where he married Margaret Hoke March 16, 1843. In 1854 they came to Elkhart County, Indiana. Here they raised four children of their own and three orphans. He was called to the ministry in the Union Center church and was ordained in 1876. For twenty years he was presiding elder of his home church before his death in 1898, at the age of 80. He was a minister and an elder of influence and power.

David Anglemyer was born in Elkhart County in 1864. He was married to Catherine Moyer June 8, 1884. He was called to the ministry in 1899, advanced in 1902 and ordained in 1906, by W. R. Deeter and Daniel Wysong. Since 1908 he has had presiding charge at Union Center.

Franklin Anglemyer, another son of Elder John Anglemyer, has been a deacon in the Union Center church for years. His son, Jesse, was called to the ministry at Union Center. After his preparation in Manchester College he accepted the pastorate of the church at Williamstown, Ohio.

**BECHTELHEIMER**

The founder of the Bechtelheimer family in Indiana was Samuel Bechtelheimer, Sr. He was a native of Franklin County, West Virginia. His wife was a Miss Kessler. They moved to Clermont County, Ohio, and later to Henry County, Indiana, in 1827. They were pioneer members of the Buck Creek congregation. At his death in 1887 he was nearly 94 years old, leaving ten children, eighty-four grandchildren and 100 great-grandchildren. Two of his sons, David and Samuel, became ministers and elders in the church.

David Bechtelheimer was born in Clermont County, Ohio, February 7, 1821. He was 6 years old when his parents moved to Henry County, Indiana. July 1, 1841, he was married to Mary Stump, of Delaware County. To them were born ten children, eight of whom grew to maturity.

Brother and Sister Bechtelheimer united with the church October 5, 1842. The next year they moved to Kosciusko County and located seven miles southwest of Claypool. The

country was still in the wilds and many Indians were yet in the land. They had just five dollars in money when they arrived. Here they cleared for themselves a home, undergoing all the hardships of poor pioneer settlers. But by industry and economy they came to own a good farm.

In that section of the country were a few Brethren families. Rudolph Hire, Daniel Burkett, Daniel Shoemaker and their wives were neighbors to Brother and Sister Bechtelheimer. They were in the bounds of the Mexico congregation at first, and some preaching was done by brethren from there and Eel River. In 1849 Brother Bechtelheimer was called to the ministry. He proved faithful and efficient and was advanced in 1850. In 1856 he was ordained and took charge of the Beaverdam church. There was much work to be done. He never refused a call to preach a sermon or a funeral. Even when members of his family were sick, or when his own business suffered, he always placed the Lord's work first. He was a carpenter. At one time he lost a whole week's work while preaching funerals and never received a penny.

The church at Beaverdam grew strong until the divide in 1881 took many of its members with the Progressive movement. When Elder Bechtelheimer saw the church failing he felt he could do more good elsewhere. In 1881 he moved to Adams County, Nebraska. Here he engaged actively in church work for a number of years. The companion of his youth died August 30, 1891. The next spring he was married to Mrs. Elizabeth Hoover, of Cass County, Indiana.

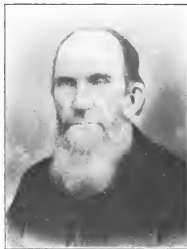
In 1893 he returned to Indiana and located in the Upper Deer Creek congregation. He took up church activities at once, and at the time of his death, January 9, 1896, was presiding elder of the Lower Deer Creek church. He represented Middle Indiana on the Standing Committee of 1894, having twice before served in this capacity. For nearly fifty years he was a faithful ambassador for Christ. He is followed in church work by his son, J. M. Bechtelheimer, a deacon, and by his grandson, Boyd Bechtelheimer, a minister in the Upper Deer Creek church.

Samuel Bechtelheimer was called to the ministry in the Monticello church in 1875, lived for some years in the Upper Deer Creek church, and was ordained in the Lower Deer Creek

church in 1887. He was the presiding elder of this church at the time of his death, January 27, 1894.

### BERKEY

Elder Jacob Berkey was born in Somerset County, Pennsylvania. He was married to Sarah Lint, a cousin of Elder C. G. Lint, of much note in the Church of the Brethren. There were five children born to Brother and Sister Berkey in Pennsylvania, and three after they moved to Indiana.



**Elder Jacob Berkey**

This move was made in the year 1848. They were just one month in reaching their destination. In the evening of the last day, the old Pennsylvania wagon stuck fast in the mud and corduroy road. The mother managed to get the children on in the darkness to where an uncle lived, while the father stayed with the team. Help soon came and the new home was found.

They settled on a quarter section just across the road from what is now known as the Berkey, or Rock Run, church. Here a farm was cleared and later became so well known as the Berkey homestead. In the building of the home note should be taken of the great amount of work which Sister Berkey was

able to do. She was the mother of eight children and tenderly cared for them. By their help she made the garden, cared for the cows, sheared the sheep, spun the yarn and made the clothes for the entire family. She could carry a baby and walk three miles to church. Later, when her husband became so well known as a preacher, their home became a kind of hotel, where dozens and even hundreds were entertained free of charge. Considering the fact that she was of spare build, weighing only 120, her endurance was remarkable.

There were but few members in this section when the Berkeys moved in. These belonged to the Elkhart congregation, the center of which was south and west of Goshen, where Elder Daniel Cripe was the leader. About 1850 the Rock Run church was organized. On the same day Jacob Berkey was elected to the ministry. He was soon advanced, ordained and placed in charge of the congregation.

Almost from the first he was active as a preacher. There was much of the natural orator about him. He could preach either in Dutch or English. He was a good evangelist for those days. He was fearless in his appeal to sinners. He spent much time preaching in the country east of Goshen, at Middlebury, Pleasant Valley, Topeka, Shipshewana, English Prairie and in Southern Michigan. He would spend many days in these trips, going through all kinds of weather to reach his appointment. Through his initial efforts began the work which later resulted in organized churches at the above places.

He was at his best, perhaps, in preaching to members. His people were indoctrinated. He was a good counselor and very successful in adjusting difficulties. He was sent on many Annual Meeting committees. He was strong in his opposition to tobacco and whiskey. He was one of the early temperance lecturers. He was considered a little advanced for those days, and early advocated the single mode of feet-washing. At his church was held the first protracted meeting in Northern Indiana. Under his oversight the Rock Run church grew in numbers and spiritual life. He was a man of strong personal character. He had great power in preserving order. On one occasion a ruffian started in to "clean up" a crowd. Elder Berkey went to him, took him by the arm, and set him

down, telling him to sit still—and he did. Elder Berkey was a man without fear.

Brother Berkey had built up a good homestead. In his barn the Annual Meeting of 1868 was held. But his large sacrifice for the church, both in time spent away from home and in generosity at home, occasioned financial embarrassment. He moved to Northeastern Texas in December, 1882. He intended to start a church, and went to preaching at once. He baptized some but was not permitted to work long.

He was called to go some distance to anoint a sister. He made the trip as far as possible by rail and hired a horse to make the rest of the journey. At Gainesville he found the creek swollen by recent rains. A stranger on the other side warned him not to cross. But Brother Berkey was a man who knew no fears. He evidently believed that the Lord had work for him, and so he rode into the stream. The horse rolled in the swift current and the aged veteran was swept down the stream. The body was recovered the next day and identified. The judge and lawyers of the county, who had heard him preach in the courtyard, purchased the burial outfit. Hundreds attended the funeral out of the respect they bore him from their short acquaintance. His wife lived until October 26, 1888.

Isaac L. Berkey was seven years old when his parents moved to Indiana. He grew to young manhood amidst the pioneer conditions of Indiana. June 21, 1863, he was married to Cornelia Andrews, of New York. Her people were Baptists, but she had united with the church before her marriage.

In 1868 Brother Berkey was called to the ministry. About the same time he became superintendent of the Sunday-school. He was perhaps the first Sunday-school superintendent among the brethren in Northern Indiana. In the years of his ministry that followed he was always ready to give the Sunday-school and mission work what help he could.

In 1891 Brother Berkey was ordained. The same day he was placed in charge of the Rock Run church and continued as presiding elder there for twenty years. His services were in great demand elsewhere. Four times has he served on the Standing Committee. While not so widely known as a speaker, his sermons were interesting. He has an individuality all





**Elder I. L. Berkey and Wife**

his own and a keenness of wit and expression that gives interest to all that he says.

Brother and Sister Berkey are the parents of five sons, all married. The parents still live on the farm just north of the Rock Run churchhouse, and near where Elder Jacob Berkey first settled.

### **DANIEL BOCK**

Elder Samuel Bock, father of Daniel, was a native of Pennsylvania. Here he married Elizabeth Gable in 1832. To them were born nine children. They later moved their family to Montgomery County. Here he was called to the ministry and ordained. In 1874 they moved to Howard County, Indiana, where he spent the remaining fifteen years of his life.

Daniel Bock was born in Franklin County, Pennsylvania, in 1834. He moved with his parents to Montgomery County, Ohio, south of Dayton. Here he was called to the ministry in 1869. Five years later he moved to Howard County, Indiana. Here he was ordained to the eldership in 1886 by Elders J. W. Metzger and Isaac Cripe. For more than forty years he has lived in the original bounds of the Howard church, though his home for the past twenty years has been in Kokomo. For a number of years he was elder of the Howard church. He also served the Greentown and Windfall congregations as presiding bishop. During his active days he did much work in the mission fields of Southern Indiana, where he helped to organize the New Hope church in Jackson County.

In 1855 he was united in marriage to Susannah Erbaugh, who is still his faithful companion. For twelve years Elder Bock has been blind. He is a brother to S. Bock, formerly of Dayton, Ohio, and widely known throughout the Brotherhood for his early connections with the publishing interests of the church.

### BOWERS

The names "Bowers" and "Dunbar" have been prominent in the history of the White church.

The first ministers elected here were Martin Bowers, Sr., and Abner Bowers. They were second cousins, and labored many years together. Martin Bowers, Sr., was a justice of the peace for years, a man of high standing and strong personality. Abner Bowers was a strong conversationalist. Elder D. C. Campbell says, "You would think he was reading a book to hear him in conversation." He died at Flora in 1888. Martin Bowers, Sr., served in the ministry of White church for twenty-seven years. His social qualities made him a host of friends. He was called to many places to preach funerals and performed many marriage ceremonies.

Adonijah J. Bowers, son of Abner Bowers, was born February 9, 1837, in Tippecanoe County, Indiana; died September 8, 1912, in Montgomery County. He was married to Ruth Raper in 1859. He was called to the ministry in 1863 and ordained in 1882. He was a practical man with good judgment in matters of business, society and church. He was held in high esteem by his neighbors and friends. He was not so fluent of speech, but possessed unusual ability for one of his opportunities. He was a constant student and reader. He possessed an excellent library and was so well informed on most current subjects that he could give an excellent talk on most any occasion. Much of his library was donated to Manchester College.

The "Bowers" family are closely related to the Dunbars by marriage. L. M. Dunbar was called to the ministry in 1863 and served the church nearly fifty years as elder and minister. His wife was a daughter of Abner Bowers. He was an uncle of E. P. Dunbar, who was called to the ministry in 1890 and ordained in 1915, and who is one of the pillars in

the White church today. His wife's name was Emma C. Parker. They have a family of eight children, to whom they are giving the advantages of a good education.

### BENJAMIN BOWMAN

Benjamin Bowman was the founder of a family that has furnished many members and ministers to the Church of the Brethren. He was born in Montgomery County, Ohio, and moved to the Nettle Creek church shortly after its organization. When David Miller moved to Northern Indiana, about 1830, Benjamin Bowman succeeded him as elder, remaining in charge a number of years. He was an able preacher, speaking freely in both English and German. He was active both in local and general church work. He served a number of times on the Standing Committee and on important committees appointed by Conference. Late in life he married the widowed mother of George W. Studebaker. He then moved to her home in the Mississinewa congregation, where he died February 21, 1856. He lies buried in the Eaton cemetery.

Four of his sons followed him in the ministry. John Bowman was elected and ordained in the Nettle Creek congregation. He was a man of small stature and a very lovable disposition. He was frequently called to preach funerals. He moved to Huntington County in the early fifties. He was the first bishop of the Antioch church. He was a man of great influence among outside people. During the Civil War he was the one nearly always called to preach the funeral of soldiers killed in the war.

Elder Jacob Bowman, an effective preacher and exhorter. He died December 12, 1896, at the advanced age of 90 years.

Elder Daniel Bowman succeeded David Hardman in the oversight of the Nettle Creek congregation in 1863. He remained in charge until advancing age caused the church to give him a helper by the ordination of L. W. Teeter, October 15, 1885. He died October 9, 1894, aged 86. He was a good text preacher. He presided over his congregation with dignity and success. He had strong convictions of right and duty. He was quite active in the work of Southern Indiana, and in the Brotherhood. His wife was Anna Dulhire. To



**Elder Daniel Bowman and Wife**

them were born eight children. He was followed in the ministry by his son, Abraham, and by his grandson, Daniel E., both of whom are now ministers at Nettle Creek, though Abraham is getting old. Daniel E. is one of the active leaders in Southern Indiana. Elder A. D. Bowman, of Leslie, Idaho, is another son of Elder Abraham Bowman.

David Bowman was called to the ministry late in life. For years before this he had been justice of the peace, and commonly called "Squire Bowman." He was a clear thinker, a forceful speaker and a good man. For years he was writing clerk of Southern Indiana. His daughter, Nancy, became the wife of Elder Lewis W. Teeter. He died February 10, 1893, nearly 81 years old.

Benjamin Bowman, Jr., was another son of the elder Benjamin Bowman. He was the grandfather of Elder D. W. Bowman, who has been the presiding elder for some years at Anderson. Under his leadership the Anderson church is prospering as never before. He was born October 5, 1870. His wife was Sarah Replogle, daughter of John A. Replogle.

## EMMA BOWMAN

Among the able and faithful sisters of Indiana, Emma Studebaker Bowman is worthy of mention. She was born at South Bend January 7, 1853, the eldest daughter of Henry and Susan Studebaker. Her father was a member of the famous Studebaker family. He was the eldest of the boys and the one who really started the great manufacturing business.



John and Rebecca Mohler Studebaker

Her grandparents, John and Rebecca Mohler Studebaker, the parents of the famous "Studebaker Brothers," of South Bend, were faithful members of the Church of the Brethren. They took great interest in the church at South Bend and did much to start the movement for a new churchhouse. Grandfather Studebaker did not live to enjoy this new house, which is now the First South Bend church. He died in December, 1877. Elder R. H. Miller preached his funeral.

Emma's parents were not members of the church, but she very early became interested in her Bible and love for her Savior. Though she received little encouragement from home, she made full surrender and was baptized August 29, 1869. For years she prayed for her parents and was finally rewarded by seeing both of them unite with the church before their death.

Almost from the first she had a great desire to serve the church. She has taken great interest in all lines of Christian activities. After her marriage to Amos Bowman, of Kosciusko County, in 1875, they moved into the Spring Creek, and later into the Manchester, congregation. She was a leader in

organizing the Sunday-school work, both in Middle Indiana and in the Manchester church.

In temperance and social reform work she has taken an active part. For years she has been president of the local W. C. T. U. Wherever she is asked to work she does so willingly, and always performs her part well.

She and her husband live in North Manchester. They have one son, Clarence, who lives in South Bend.

### BRALLIER

Henry Harrison Brallier was born in Carroll County, Indiana. After finishing the common school he attended the Pierceton High School. He taught school eleven years. He united with the Church of the Brethren in 1868. He was called to the ministry in 1879 and advanced in 1880. He was a faithful minister in the Washington church for nearly thirty years. He impressed people with his consecrated Christian life. He was a liberal contributor to the needs of the church. He was given the full ministry in 1900. His wife was Catherine Baer, a sister to the wife of Elder J. C. Murray. Brother Brallier was called to his reward February 2, 1907.

His son, Chester, was called to the ministry in the Washington church in 1901. He later moved into the Spring Creek church where he was ordained in 1909 and where he still resides.

### BRANSON

In the Killbuck church, Delaware County, two ministers, father and son, have been faithful shepherds.

Hiram Branson was born in Highland County, Ohio, May 4, 1825. He moved with his parents to Henry County, Indiana, in 1831. In 1848 he married Charlotte Jackson and settled in the western part of Delaware County. The Killbuck church, which was organized in 1860, called Hiram to the ministry in 1864. He was soon ordained and placed in charge. For thirty-five years he presided with dignity and success. He was prominent in his District and a faithful messenger of Christ to the unsaved. He was married three times and left a family of ten children.

Elder Isaac E. Branson was born March 2, 1851, and died August 13, 1913. He united with the church at the age of 19. In 1873 he was called to the ministry and ordained ten years later. He possessed strong Christian characteristics and was a man of good personality. His simple, honest, God-fearing life won for him a host of friends in his community. For years he was the efficient elder of his home church. During this time he was active in District mission work, often filling appointments and holding series of meetings.

Rufus, another son of Hiram Branson, was elected to the ministry but did not exercise much in the office.

### Theron D. Butterbaugh

Elder T. D. Butterbaugh represents two well-known families in Middle Indiana. In Wabash and Kosciusko Counties the Butterbaughs have furnished many members to the church. His father was George W. Butterbaugh, now deceased. His mother, Lydia, was a daughter of Abraham and Hannah Miller, two of the most faithful members that the Manchester church ever had. For years their home, two miles west of North Manchester, was well known to many of our brethren for its hospitality and generosity. Brother Miller was a very liberal giver to the church. He died in 1910; his wife lived till 1916, reaching the age of 90.

T. D. Butterbaugh was born June 18, 1872. He received the usual educational advantages of the public schools. January 20, 1895, he was married to Mary Etta Wright, daughter of Elder J. H. Wright. December 9, 1907, he was called to the ministry in the Eel River church. After the division of the Eel River territory, Brother Butterbaugh was in the territory of West Eel River. Here he was ordained to the eldership December 13, 1913.

In 1908 he entered Manchester College, remaining until 1911, when he completed the three years' Bible course. He is a ready and forceful speaker and has engaged in evangelistic work with success. Brother and Sister Butterbaugh are the parents of seven children, to whom they are giving the advantages of a high school and college education. Brother Butterbaugh is a successful farmer.



Grandma Miller on Her Ninetieth Birthday

### BYERLY

The Byerlys, of Indiana, are representatives of a large and influential family of the Sugar Creek church, of Allen County, Ohio. George Byerly was a deacon in that church for a number of years. His wife, Sarah, was a daughter of Elder Daniel Miller. They raised a family of seven sons and four daughters. Six of the sons were school-teachers. David resides in the old church and is an active elder in Northwestern Ohio. Claud Vore, a deacon in this church, is the husband of the youngest daughter. Chester and Fred are deacons in the New Salem congregation, North Indiana. Samuel Driver, the husband of another sister, was elected deacon at New Salem, but is temporarily residing at North Manchester while their children are attending school.



Jesse Byerly was called to the ministry in the Pleasant Dale church in 1903. He spent five years in Manchester College and is again living in the Pleasant Dale church. His wife was Armitta Early, daughter of Samuel Early, of Lima.

Daniel Byerly was born in 1866. He taught school a number of terms. He was married to Dora Husson. Soon afterwards they moved to Adams County, Indiana. When the Pleasant Dale church was organized he was elected minister, in 1889. For nearly thirty years he has served this church. For one year he lived in the Hickory Grove church. Most of the time since his ordination in 1899 he has been presiding elder. Not only has he given his service, but he has given liberally of his means. The Lord has blessed him financially. He has served on the Mission Board of Middle Indiana since 1909. Brother and Sister Byerly have nine children. One daughter is the wife of John Taylor, a deacon in the Hickory Grove church.

### D. C. CAMPBELL

D. C. Campbell was born in Buchanan County, Iowa, June 4, 1855. He was the eldest son of Martin Campbell, one of the charter members of the White church. The father is still living at the advanced age of 89, having been a deacon for fifty years. Charles, as D. C. is commonly known among his home people, was married to Margaret Ann Oglevary February 14, 1876. To this union were born eleven children, nine of whom have grown to maturity. The family has always lived in the White church, except four years in Kansas.

In September, 1881, Brother Campbell was called to the ministry. He was ordained in 1890 on his 35th birthday. Since then he has had oversight of his home congregation except eight years. He has also had charge of a number of other churches. He has done considerable work as an evangelist, and has taken much interest in the work of the church in general. He has served twice on the Standing Committee, and frequently as a member of other committees.

In 1902, in company with E. M. Cobb, he traveled through Europe and Palestine. While at the River Jordan he baptized Edward Lovelass, who had accompanied the party. Brother Lovelass now lives in Elder Campbell's home congre-

gation. Since this trip abroad Elder Campbell has given many illustrated lectures. He has traveled much in this country, having crossed the Rocky Mountains no fewer than seventy-eight times.

Elder Campbell is a fluent speaker and a ready conversationalist. He has enough of the Irish blood within him to make him apt in repartee. He is in large demand in his home community to preach funerals, and to see to the wants of his friends and brethren.

### CAYLOR

Today the name Caylor is not to be found in our ministerial list. In the past the name was familiar, and among them were able men.

The ancestor of this family, John Caylor, came from Germany in 1763. After working three years, to pay for his passage across the ocean, he married Magdalena Barnhart and settled in Botetourt County, Virginia. To them were born five sons and four daughters. Then the home was broken by the death of the mother. John Caylor was married a second time, to Salome Kinsey. He moved West and settled in the Miami Valley, Ohio. His son, Elias, is said to be the first white child born west of the Miami River. Two other sons, Michael and Abraham, will be noticed in this account.

Elias Caylor was born May 22, 1805, near Dayton, Ohio. The country was new, with but few advantages for education, though young Caylor acquired both the art of reading and writing. In December, 1825, he married Sarah Umberger. To them were born ten children. They united with the church in 1827. In 1837 they moved into the Nettle Creek congregation, and five years later to the Upper Fall congregation, near by. Here he was elected to the deacon's office May 16, 1843, and to the ministry March 30, 1844. He did much preaching at home and began to make tours to the new country farther west. In 1849 he moved to Hamilton County, where there were a few scattered members. These were later organized into the Stony Creek church. Brother Caylor was ordained in 1857. He was always active in preaching the Gospel, both at home and elsewhere. Several churches owe much of their

early success to his untiring missionary efforts. He traveled far and near on horseback. While preaching in Montgomery County, in 1858, he baptized a man who was soon to become the distinguished preacher, debater and man of God, Elder R. H. Miller. Brother Caylor was very zealous for the faith of the Brethren and the cause of the Lord Jesus Christ. He spent his last days in the Arcadia congregation. His son, David S. Caylor, was a worthy follower of his father in the ministry.



**Dr. D. S. Caylor**

David Samuel Caylor was born March 5, 1829, in the eastern part of Wayne County, Indiana. He spent his boyhood days on a farm and in a mill on White River. In his young manhood he was a teamster and hauled flour regularly from the mill to Cincinnati. He received a common school education and for a while attended a small college near Cincinnati.

After the death of his first wife, in 1854, he began the study of medicine in Clarksville, and later at Rush Medical College, in Chicago. He became a very able physician, prac-

ting at Independence, Greentown, and finally, a few years before his death, at Petroleum, in Wells County.

As successful as he was as a physician, this work was secondary with him. He had united with the church in 1861 and three years later was called to the ministry. He was a man of great zeal and strong convictions. He spent much time in Bible study and prayer. His position, both as physician and minister, gave him exceptional opportunities of doing good. His interest in the church was such that he often neglected business and private interests to preach the Gospel and look after the church work.

He was married four times. By the first wife, Caroline Riley, he had one daughter, Caroline. By his second wife, Amanda Thrasher, he had three children, Walter, Amanda and Lillie. By his third wife, Alice Shockley, he had one son, Charles, who is now a prominent physician and surgeon at Pennville, Indiana. To him belongs the credit for the data for this sketch. His last wife was a widow, Mary Ogan, who lived in the Wabash church. After his marriage to her he moved to the Ogan farm in 1882.

After his coming to Middle Indiana he was soon a recognized leader. He was presiding elder of the Somerset congregation for several years. As a counselor and committeeman he was both able and safe. He was never happier than when engaged in the Lord's work. No sacrifice was too great for him to make, if only he could help the Lord's work. For this reason he did not succeed financially. Again in his old days he took up the practice of medicine. His active work was stopped by a stroke of paralysis in 1897. He lived six years more, enjoying greatly his faith in Christ and hope of eternal life.

Under his eldership the author of this book came to the church at the age of 10. I shall never forget the stirring appeals that came from this man of God. His personal encouragement did much to cause me to consecrate my life to the work of the church.

John H. Caylor was the son of Abraham Caylor, a brother to Elias. He, too, located in Hamilton County and became a strong pillar in the Stony Creek church. He was married in 1849 to Magdalena Heiny. They united with the church in

1850. He was soon elected deacon, called to the ministry in 1857, and ordained in 1870. After his uncle, Elias, became old and finally moved to Arcadia, John H. was the presiding elder in the mother church. He was a man of power in the pulpit. In the District he was a leader in all forward movements. He spent much time in the Southern Indiana mission field. He died June 25, 1899.

Abraham Caylor, Jr., was a son of Michael Caylor, a brother to Abraham, Sr., and Elias. Michael was a deacon at Stony Creek. Here Abraham was called to the ministry. Later he moved to Greentown church. He died in Kokomo in 1905 at the age of 60.

### DANIEL CRIPE

"Daniel Cripe died December 10, 1859, aged 87 years, 7 months and 4 days."

"Magdalena, wife of D. Cripe, died May 25, 1842, aged 72 years and 1 day."

The above inscriptions may be read on very modest-looking stone slabs about 9x20 inches, in an old cemetery just south of Goshen, Indiana. And they mark the last resting place of the pioneer family of the Church of the Brethren in Northern Indiana.

Elder Daniel Cripe moved from Montgomery County, Ohio. He had been called to the ministry and was the first elder of the Wolfe Creek congregation.

"He, with his family, his brother, Jacob Cripe, Christ Stouder and John Pippenger and their families came in 1829. Daniel Cripe was a man of medium height, was broad shouldered and well muscled; his face was smooth shaven and his complexion light. Being of kindly disposition he made many friends and commanded the love and respect of all who knew him.

"He selected for himself about a half section of land on Elkhart Prairie, about two miles south of where the present Goshen courthouse stands. He at once erected a log cabin upon it and made other preparations for a future home. He with his friends constructed a rude plow, with a wooden mold-board, for the purpose of turning a few furrows to mark their

claims and put out small crops to raise provisions for the coming winter. After making the plow the question arose, who should use it first? It was decided that the oldest should use it first; and as Daniel Cripe was the oldest the lot fell to him; and thus, according to tradition, he was the first white settler to plow a furrow on Elkhart Prairie."—Opperman.

In 1830 Elder Cripe made a trip to Ohio and returned with other emigrant families. Among these first families were some of his children. He at once began preaching to these pioneer families, preaching largely in German. A church was organized about 1832. He was the first elder and minister. The first love feast was held in Elder Cripe's home. He himself furnished a ewe lamb for the supper.

Elder and Sister Cripe were the parents of four daughters and five sons. The sons' names were Samuel, Emanuel, John, Daniel and Benjamin. Of the daughters, Susan married Joseph Stouder, Catherine married David Mikesell, Polly married John Pippenger, and Elizabeth married Christian Stouder. One great-grandchild, Amos Cripe, became a minister in the Mennonite church. One great-grandson, C. C. Cripe, is a minister in the Church of the Brethren. Jacob Cripe, of Goshen, Indiana, was a brother to Daniel. Another brother settled at North Manchester and another at Wabash, Indiana. Many are the descendants of this first generation, and many of these are active in the service of the church.

Elder Cripe was not so able as a preacher, judged by the standards of today, but he had great influence among his people by his godly life among them. He was faithful to his holy calling and did a great work in the founding of the Church of the Brethren in a county that today is one of the most thickly settled with our people that we have in the church.

Jacob Cripe, a brother to Daniel Cripe, died in 1865 at the age of 98 years, 5 months and 14 days. He was the great-grandfather of John U. and Calvin, ministers of the Church of the Brethren in Indiana. His grandson, Jonathan Cripe, was a faithful minister of the church. Jonathan's son, Charles C., is a minister of the church, now located at Winona, Minnesota. A daughter, Una, is the wife of Elder Lafayette Steele, while another daughter, Winnie, is on the China mission field. Elder George W. Cripe, of Cerro Gordo, Illinois, and Jacob

Cripe, a minister of Elkhart Valley, were grandsons of Jacob Cripe.

### GEORGE W. CRIBE

Elder George W. Cripe, though identified with Southern Illinois in later years, spent the most active part of his life in Indiana. He was born in Darke County, Ohio, May 23, 1833. He was raised in Elkhart County, Indiana, and united with the Church of the Brethren in the Solomon's Creek congregation. Here he was called to the ministry in 1866. Shortly after this he moved to the Washington church, near Warsaw, and still later into the Fairview, Southern Indiana.

Elder Cripe's great work for Indiana was that of an evangelist. He was one of the first brethren to engage actively in protracted meetings. He had great power through the Spirit to do this work. Scores were brought into the church through his stirring appeals. While in Southern Indiana he was one of the missionaries in their great field.

On Christmas Day, 1852, he was united in marriage to Barbara Shively, of Elkhart County. To them were born twelve children. One daughter, Cora, was for years a mission worker in Chicago, and is now in China, the wife and helpmeet of Dr. O. G. Brubaker, of Liao Chou. Brother Cripe was a man of strong physical build, but constant heavy strain on his physical system brought his life to a close July 22, 1901. His last years were spent at Cerro Cordo, Illinois.

### CRUMRINE

Crumrine is a familiar name in the southern part of Wabash County.

Elder John Crumrine was born in Virginia in 1799. He moved to Darke County, Ohio, where he married and while yet young was called to the ministry. He married Catherine Brenner. To them were born eight children. Late in life he moved to Wabash County, where he was the first resident elder of the Wabash church. He died November 23, 1884. R. H. Miller preached his funeral. Two of his sons were ministers.

Jacob Crumrine was born December 7, 1835. He was married to Lucinda Jones in 1857. To them were born five

children. He was elected deacon in 1866, called to the ministry in 1872, and ordained in 1889. He was very zealous as a preacher and took much interest in the early missionary activities of the church in Middle Indiana. It was while preaching that he caught the cold that caused his death April 7, 1890. His wife outlived him more than twenty years. During the last years of his life he had become more in demand as a preacher of funerals than any other preacher in all that community.

Noah Crumrine, an older brother of Elder Jacob, died January 11, 1916, at the age of 83. He had been a minister over fifty years and a bishop for more than forty years. He was presiding elder of the Wabash church for twenty-five years after the death of his father. His wife, "Aunt Betsy," still lives on the farm, three miles south of Wabash, with her daughter and husband, Brother and Sister William Livengood.

A brother of Elder John Crumrine, Jacob, was also a minister. He did but little preaching and that was nearly always from Revelation, in the study of which he took great interest.

### **WILLIAM AND MANLY DEETER**

In the history of Indiana there are a number of instances on record where father and son labor in the ministry together. But there are few cases where this has occurred so happily as in the case of William R. Deeter and his son, Manly.

William R. Deeter, son of John and Sarah Reed Deeter, was born in Miami County, Ohio, January 1, 1840. He began teaching at the age of 18. He attended Antioch College, at Yellow Springs, Ohio, shortly after the death of its renowned president, Horace Mann. Before he went to Antioch Brother Deeter wrote Elder James Quinter as to whether the Brethren had a school for young people. Brother Quinter replied that he was sorry that we did not have. He taught school ten years in Ohio and eight winters after coming to Indiana. He was married to Sarah Sipes September 30, 1860. To them were born three sons, Edward, Manly and John. In 1866 they moved to Delaware County and settled on a farm south of Eaton. In 1871 they located five miles north of Muncie.

In March, 1871, Brother Deeter was called to the ministry





**\*Elder W. R. Deeter and Wife**

in the Mississinewa church. Three years later he was ordained to the full ministry. He did a great deal of evangelistic work, both in Ohio and in Indiana. During his later years of ministerial labors in Southern Indiana he became a recognized leader in the District.

In 1881 he moved into the Solomon's Creek church, Northern Indiana, locating three miles southeast of Milford. He was in the south part of the District. Since the members here now had a minister, a movement was soon on foot for a separate organization. As a result Bethel congregation was organized in 1884. For more than thirty years he has been its faithful servant, acting most of the time as presiding elder. His work did not stop at this, but he has had charge of other churches: Pine Creek, Bethany; Washington, Yellow River, Ft. Wayne and Markle.

In Northern Indiana he has been a recognized leader ever since he came. For years he was moderator of their District Meetings. He has represented his District eight times on the Standing Committee. He was reading clerk of the Con-

ference once and was moderator at Naperville, Illinois, in 1898. Few men have served on more committees than he. For this work he has special fitness. He is a far-seeing, cool-headed thinker. Neither the most trying circumstances nor perplexing problems can prevent his taking a good night's sleep. This partly explains the remarkable preservation of his physical powers. At 77 he speaks and acts with the vigor of men far younger than he. He is a constant reader on all questions of the day. He excels in profitable and interesting conversation. Neither young nor old need spend any tiresome hours in his presence.

His faithful companion for over fifty years departed this life in June, 1912. It was at the time of the York Conference. He was to have been a member of the Standing Committee. The prayer of that great meeting went up to the throne of grace in his behalf. In 1914 he was again married, to Sister Maria Eikenberry, a widow living at West Alexandria, Ohio. She was called from his side January 25, 1917.

Manly Deeter was born near Pleasant Hill, Ohio, January 29, 1865, and later came with his parents to Delaware County, Indiana, and then to Kosciusko County. He was married to Ida J. Hoover August 4, 1884. The preceding January they were baptized by Elder W. R. Deeter.

January 29, 1896, he was elected deacon. March 26, 1897, he was called to the ministry, advanced one year later and ordained March 28, 1901. For twenty years he has been the colaborer in this church with his father.

During a part of this time he has been engaged in outside work. He had served a number of times as moderator of the District Meeting. Twice he was reading clerk at the same time his father was moderator. He has represented his District three times on the Standing Committee. He has served several times on important Annual Meeting committees.

From 1909 to 1915 he was trustee for Manchester College. In the work of the school he has taken much interest. For three years he was a member of the executive board as field representative. During this time he raised thousands of dollars for the improvement of the institution.

Brother and Sister Deeter have but one child, a daughter, the wife of Rolla Neff, a young minister in the Bethany con-



**Elder Manly Deeter and Wife**

gregation. They often go together in series of meetings, where Sister Deeter leads the song service. His pleasant ways and Christian character win for him many friends.

## **DAVID DILLING**

By J. L. Hibner

The Dillings were among the earliest settlers in the Monticello church. Elder David, son of George B. and Margaret Dilling, was born in Blair County, Pennsylvania, November 29, 1859, and died at his home in White County, Indiana, January 2, 1914, aged 54 years, 1 month and 3 days.

His mother died when he was only 16 days old, and in his early infancy he was cared for by a faithful aunt. When he reached the age of 5 years his father moved from Pennsylvania to Carroll County, Indiana. He was united in marriage to Emma Wilson December 30, 1880. To this union were



**Elder David Dilling and Wife**

born four sons and two daughters. The wife and mother of this happy home was removed by death March 25, 1897. His second marriage took place December 25, 1898, to Rosa Dilling, who proved a mother to the family of motherless children, and the years that measured the journey of life together were experiences of joy and happiness.

Brother Dilling united with the Church of the Brethren thirty-five years ago at the age of 19. In 1885 he was called to the ministry and in 1896 he was ordained to the eldership. The next year he was called to take charge of the Monticello church, his home congregation, which position he held until the time of his death.

At this time he had charge of two other local congregations. He was much interested in the welfare of the church in his State District Conference. He represented Middle Indiana three times on the Standing Committee. Seldom has a man died in this county whose death left as great a blank in the

daily life of the community in which he lived. He was unto his neighbors almost a patriarch, like unto those of olden times. Men went to him in their times of trouble for consolation and never were turned away without comfort. Advice was sought on investments. He was the kind parent of a large family. His good deeds will live long and flourish, though he be gone.

### EILER

One of the early deacons of the Nettle Creek church was Samuel Eiler. He was born in the Quebec Province of Canada. His father was one of the members of the Brethren church in Colonial America. He had emigrated from Germany. During the Revolutionary War he was true to his peace principles. Because of this he was persecuted and fled to Quebec. Here Samuel was born in 1791. The family moved near Dayton, Ohio. Samuel was married to Susannah Snyder in 1811. They settled near Hagerstown, Indiana, and entered the land on which was later built the Nettle Creek meetinghouse. Samuel Eiler was a familiar person at Nettle Creek. He was deacon here for over fifty years. His residence was near by. It was a regular stopping place for many brethren while visiting the Nettle Creek church or while passing through. His was the chief private lodging place for many of the brethren at the Conference of 1864. He died June 12, 1875, in his 85th year.

His son, Samuel, served in the ministry for awhile at Beaverdam and Nettle Creek, but later was relieved. His grandson, Calvin F. Eiler, now resides at West Manchester. He was called to the ministry in the Prairie Creek church in 1886. Since then he has lived in the Mississinewa, Walnut Level, Pleasant Dale and West Manchester congregations. He was ordained to the eldership in 1910. His son, William, is a minister at Froid, Montana.

### FRANK FISHER

There are a few men who seemingly can find nothing to do. There are others upon whom double burdens are sometimes placed. In this latter class belongs Elder Frank Fisher, of Mexico, Indiana. Those who know him think of him as a very busy man.



**Elder Frank Fisher and Wife**

Frank Fisher was the eldest of five sons born to Benjamin and Lydia Fisher. He was born near Camden, Indiana, November 29, 1856. His parents were natives of Virginia, of German descent. His grandfather, David Fisher, was the first minister of the Church of the Brethren to reside in the territory of the Monticello church, which at that time was a part of Bachelor Run. Benjamin Fisher died when Frank was only 11 years old. The mother had to depend largely upon him for support. Whatever hardships he had to undergo he endured bravely. He enjoyed a few terms in the country school, but his ambition for an education would not let him stop here. After earning enough money to pay his way, he attended the Monticello High School. He then fitted himself for teaching and spent eleven years in the profession.

In 1881 Brother Fisher was united in marriage to Lillie Reiff. She was a daughter of Joseph and Elizabeth Reiff, of Burnettsville. After their marriage they engaged in farm-

ing until 1889. In 1882 he was called to the ministry in the Monticello church. The advantages of his education were shown in the good preaching he was able to do for his people. He attracted the notice of others beyond his immediate locality. In 1889, when the trustees of the Old Folks' and Orphans' Homes at Mexico were looking for some one to place in charge of the work, they selected Frank and Lillie Fisher.

For this work Brother and Sister Fisher seem to have a special fitness. Though they have no children of their own they have a genuine interest and love for children and an insight into child life that insure their success in dealing with little folks. For thirteen years they were in direct charge of the Homes as superintendent. Since then they have been more or less in charge. Superintendents and matrons might come and go, but the trustees could feel sure of having Brother and Sister Fisher to fall back upon. During this time, too, the Homes have achieved a success seldom to be found among such institutions. Hundreds of children have passed through this institution on to good homes and most of them will look back to "Papa and Mama Fisher" with gratitude.

Brother Fisher's activities have not been bounded by the work just described. He was ordained in 1898 and has been in charge of the Mexico church continuously since then. The needs of one of the largest congregations in the State have placed no small burden upon him. Besides other congregations have received the benefit of his services. Among these are Pipe Creek, Manchester and Huntington City.

In Middle Indiana he has been a leader for years. He has taken a keen interest in every activity, ministerial, Sunday-school, educational, in any work for the advancement of the cause of Christ. He serves frequently as an officer of Elders' and of District Meetings. He has represented Middle Indiana five times on the Standing Committee.

Brother and Sister Fisher have taken much interest in Manchester College. In a financial way they have been among the most liberal contributors. He has served two terms as trustee. For a while he was chairman, and again treasurer, of the board of trustees, each at a time when it added to his heavy program much more work.

In the Brotherhood Elder Fisher's influence is felt. For

years he has been a member of the child rescue committee and has done much to make the work a success. He was moderator of Annual Conference at Seattle, Washington.

Much more could be said of his life and service. Few men have touched life from so many different angles as has he. Few men can work as efficiently in so many different positions as he. To add to all of the above-named duties he has found time to direct his own farm work with success. To his good wife, Sister Lillie, belongs a share of the credit for his success.

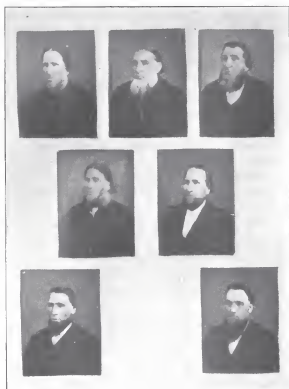
### PETER FISHER

The ancestor of one of the largest families in the State was Peter Fisher, of Mexico. He was born in Franklin County, Virginia, May 2, 1792. He was a grandson of Adam Fisher, who came to America in 1757. He married Elizabeth Brower, and moved to Preble County, Ohio, in 1828. In 1836 he moved on to Miami County, Indiana, and settled one mile north of Mexico. He and his wife were the pioneer members of the Mexico church. Here they cleared a farm, undergoing all the rigors of pioneer life. He had to drive to Michigan City to buy salt at sixteen dollars a barrel. He was prominent in the early affairs of the Mexico church, serving as deacon until his death in 1879 at the age of 86.

Peter and Elizabeth Fisher raised a family of ten children: Lydia, George, Benjamin, Joseph, Mary, Isaac, Aaron, Hannah, Noah and Jacob. Concerning the daughters: Lydia married Stephen Rush. Her grandson, Lawrence Rush, is a deacon in the Mexico church. Mary married Elder Jacob Barnhart, once elder in charge at Mexico. Their son, Henry Barnhart, has been United States congressman from the thirteenth district of Indiana for years. Hannah married Elder David Neff. She became the mother of Elder J. Henry Neff and of the wife of Elder Dorsey Hodgden.

Concerning the sons who were not preachers: (1) George. His son, Peter, is a Progressive preacher. Lee is a Baptist preacher. William preaches for the Old Order Brethren. Henry, a deacon, has three children, Ira, Toney and Bertha, all faithful workers in the Mexico church. (2) Benjamin raised a large family. One daughter is the wife of James Himelick, a





Seven Sons of Peter Fisher

George	Benjamin	Joseph
Isaac	Aaron	
Noah	Jacob	

faithful deacon at Mexico. A granddaughter, Fern Beecher, is now the wife of Brother Charles Ronk, pastor of the church at Glendale, Arizona. Will Fisher was prominent in the church and community until his death in 1915, caused by an attack of an angry bull. None of the children of Joseph and Aaron are in the church.

Three of Peter Fisher's sons—Isaac, Noah and Jacob—were preachers. Isaac Fisher was called to the ministry in the Mexico church in 1858. In 1867 he was ordained to the eldership. For years he had joint oversight of the church

with his brother-in-law, Jacob Barnhart. He was a good preacher, but had even more influence with his life, which seemingly was above reproach. He generally attended Annual Conferences, serving on the Standing Committee of 1885. He died in the new churchhouse at Mexico October 19, 1890. He was opening the service by exhorting to prayer, when suddenly his voice faltered and his spirit took its flight, while a large congregation wept as his remains were tenderly cared for.

Concerning the children of Isaac: Irvin is one of the elders of the Mexico church, and is missionary secretary of Middle Indiana. Cornelius is dead, but his son, Harley, is a preacher here. Enos is a minister in the Old Order church. One daughter married Will Eikenberry, a deacon. Their son, Kearney, is a minister at Mexico. He was elected at the age of 16.

Jacob Fisher served as a deacon, minister and elder in the Mexico church before his death in 1897. His son, Elder Silas Fisher, has been pastor of the Peru church for some years. A daughter of Jacob, Emma, married a minister in Colorado.

Noah is the only remaining member of the immediate family of Peter Fisher. He was elected deacon in the Roann church, 1865, called to the ministry at Mexico in 1870, and ordained in 1885. He engaged in evangelistic work, neglecting his own financial interests to do so. He was the leading factor in building up the church in Huntington City. For some years he had charge of the Andrews church, both as elder and pastor. He is now spending his last days at Mexico, near the home of his childhood.

The Fishers in a remarkable way seem to have the gift of preaching. This family gives evidence of the influence of godly parents upon the children. In the Peter Fisher family, including the men who have married into the family, there have been twenty-four preachers. There are but few equals of this to be found anywhere.

### HIRAM FORNEY

The famous "Forney" family has a representative in Indiana in Elder Hiram Forney. His parents were Daniel and

Anna Koontz Forney. He was born in Somerset County, Pennsylvania, January 26, 1852, and came with his parents to Elkhart County at the age of 15. At the age of 21 he was married to Chloe Shaffer. They are the parents of one daughter and four sons, the daughter passing to the home beyond at an early age.

Brother and Sister Forney united with the church in 1878. The next year he served as Sunday-school superintendent. In 1881 he was elected deacon. Soon after he became a member of the Mission Board of Northern Indiana. In 1883 he was called to the ministry. For several years he was active in the mission work of Northern Indiana. In 1894 he began the work in the city of Goshen. The work in the city continued to grow until a house was erected and dedicated in 1899. The year before this Brother Forney had left the farm and located in Goshen. He was ordained to the eldership in 1902, shortly before he went to Amwell, New Jersey, where he spent two years as pastor of the church. During 1906-1907 he was resident pastor of Ft. Wayne. He then went to Chico, California, where he was the means of building up a congregation and of securing the erection of a house of worship, which was largely built by his own hands.

After five years' labor he spent another two years in Goshen and again went west to Denver, Colorado, taking charge of the mission for eighteen months. The high altitude of this location did not agree with him, so he again sought his Indiana home, locating in West Goshen. Brother and Sister Forney have sacrificed much for the church. His skill as a carpenter and painter has often helped him to a living while preaching the Gospel.

### D. B. GARBER

D. B. Garber was born in Montgomery County, Ohio, March 28, 1865. His parents, C. M. and Mary Miller Garber, were natives of Rockingham County, Virginia, but were temporarily living in Ohio on account of the war. D. B. received the benefits of the public schools of Virginia. After teaching two years he entered Bridgewater College and completed the normal English course in 1886, being a member of the first class graduating from Bridgewater. He again entered the

schoolroom, teaching four years in Carroll County, Maryland. He then entered Valparaiso University and completed the stenographic course. He became private secretary for ex-Congressman George W. Steele, of Marion, Indiana. He had united with the church in Virginia. While at Marion he became interested in the church work at Landessville. Here he was married to Della Tinkel September 16, 1893.

In April, 1896, he was called to the ministry. He served the Landessville church in this capacity for the next ten years, except for one year at Brethren, Michigan. He was ordained in October, 1901. Since 1906 he has been elder and pastor at Markle, Indiana. He has been active in the work of the District, serving frequently as an officer of District Meeting and representing the District on the Standing Committee in 1911. He was a member of the District Mission Board five years. Since 1910 he has been a trustee of Manchester College, acting as treasurer and as a member of the executive board. He is a busy man, not only directing the work of the farm, but also is the cashier of the Farmers and Traders' Bank at Markle, Indiana.

### MARGUERITE BIXLER GARRETT

Among others of our Indiana sisters the name of Marguerite Bixler Garrett is well known. She was born in Hartville, Ohio. From her childhood days her heart was filled with song. During her public school days she and her two sisters were given careful training under the best teachers of the day. They appeared in over 300 public musical recitals. Marguerite was offered a good position with a New York musical company. She declined, feeling that the stage was not to be her place.

While living near Akron, Ohio, she attended and led the singing for an evangelistic series of meetings conducted by Elder I. D. Parker. His strong sermons and the wooing of the Spirit were too much for her to resist. She was received into the church by Christian baptism and dedicated her life to the service of the church. She entered Mt. Morris College for further preparation, but was soon offered the head of the music department, a position she held for three years. When



**Marguerite Bixler Garrett**  
In the Garden of Gethsemane

Manchester College started, in 1895, she became the first music director.

During all this time she was becoming more widely known as a leader of song. She is master of any audience she leads. Whether the audience is large or small, she is at home. She visited the Holy Land in 1906 with her Bible and hymn book. The inspiration received on this trip has helped her to inspire many by new songs composed, and by greater meaning given to old songs.

While on her trip abroad she became intimately acquainted with Mr. O. D. Garrett, of Bluffton, Indiana. They were united in marriage in 1908 and have since made their home in Wells County, Indiana, in the bounds of the Prairie Creek church. This congregation has given her authority to preach. She has taken great interest in District and Annual Meetings, where she frequently serves as delegate. She is in large de-

mand by other people for leadership in song. Her interest in this is shown by her own words:

"I cannot say when I first began to sing. I know my heart has always been full of song, and had it not been for this 'bubbling over' outlet it would have burst long ago. I never intend to quit. In fact, this little life of mine is just a getting ready time for a sweeter songship after awhile."

### ROBERT R. GOSHORN

For many years Robert R. Goshorn was a prominent figure in the work of Southern Indiana. His wife was Julia Ann Sommers. To them were born five sons, three of whom became ministers in the Church of the Brethren. He was called to the ministry December 6, 1870. Later he was ordained and for eighteen years had charge of the Lick Creek congregation. He was prominent in the work of his District, frequently serving as an officer of District Meeting, and serving on the Standing Committee in 1892. He died very suddenly in 1903 while on his way to church.

B. F. Goshorn, the eldest son, was called to the ministry October 23, 1885, advanced two years later and ordained in 1910. His work has been largely in connection with his home church.

G. V. Goshorn was called to the ministry October 21, 1887. For some years he was a student at Mt. Morris, graduating in 1892 from the academic department. He taught country school ten years and for several years was superintendent of Indian schools in the West. He traveled in every State in the Union, in Canada and in Europe. For some years he was afflicted with internal cancer, which ended his life June 10, 1914. His last days, though full of suffering, were also full of faith and hope.

Ezra N. Goshorn, the youngest and last of the brothers to be called to the ministry, spent many years in preparation. He completed the academic course at Mt. Morris, and later the college course in DePauw University, receiving both the A. B. and the A. M. degrees. After graduating from DePauw he spent one year as editor of a Clay City paper, and another year teaching in Mt. Morris. He married Lulu, a daughter of

M. R. Harshbarger, and settled on a farm near Ladoga. Here he was elected to the ministry in 1900 and ordained in 1908. Since 1909 he has had charge of the Ladoga church and for two years was elder at Mt. Pleasant. He takes a great deal of interest in the work of his District.

## GUMP

There are a few men in any community or organization who would stand out prominently wherever they were placed. God has given them the qualities of leadership. To this class belongs Elder Jeremiah Gump. He was born in Miami County, Ohio, May 7, 1829. At the age of 21 he married Sarah Shultz, of Huntingdon, Pennsylvania. In 1853 they moved to Allen County, Indiana. Here they cleared out of the wilderness a home for themselves and their ten children.

One of the first ministers of the Church of the Brethren to preach in this vicinity was Elder George W. Studebaker, of Delaware County, Indiana. Under his preaching Brother and Sister Gump were converted and baptized, June 21, 1854. That same fall he and his brother Jacob were called to the ministry. Though his education was limited and his home duties many, he took great interest in his work and proved faithful to his holy calling. He was advanced in 1857 and ordained in 1862.

The field into which he had been called to work was a large one. It comprised almost the whole northeastern corner of the State. Elder Gump was equal in zeal and spirit for the work. He did preaching all over this territory and many were baptized into the kingdom. No weather was too bad and no roads too rough or muddy for him to go to his appointment. In the territory of his labors there are now a number of active congregations. He served as presiding elder of several congregations, and took an active part in the work of his District. Twice he represented Northern Indiana on the Standing Committee.

When the membership grew and the congregations were organized separately he became the bishop of the Pleasant Hill organization, and remained its faithful shepherd for forty years. He had the pleasure of seeing nearly all of his family in



**Elder Jeremiah Gump and Wife**

the church that he loved. Before he died there sat with him in the ministers' stand his son, Elder Jesse Gump, and his two grandsons, Charles O. Gump and Elmer E. Pepple. Nothing seemed to please him so much as to see the children, grandchildren and great-grandchildren give their hearts to Christ.

In his home community Elder Gump had a great influence. He visited the sick, anointed many and preached many funerals. He had a very friendly nature, which won for him many friends. He was a great lover of children and took a kindly interest in all their welfare. His friends were always welcomed to his home. He was a master of pleasant and profitable conversation. He was a large man, weighing 200 pounds, of fine physical appearance. He was erect, quick and firm of step, showing energy and enthusiasm in every movement. He was one of those men whose physical and spiritual



characteristics cause you to feel better for having come in touch with them.

A few words should be said concerning his faithful wife. They lived together sixty-two years, fifty-nine of which were spent on the same farm. He always gave much credit for his success to her faithful service and encouragement. While he was away on preaching tours she bravely met the difficulties at home, and fully shared with him in every trial and difficulty he was called on to endure. Now that her life companion has gone before she is cheerfully awaiting the Master's call. All who know Grandma Gump love her.

Brother Gump always enjoyed good health. His last sickness was of only a few hours' duration. He passed away November 18, 1912, at the ripe age of 82. Elder George L. Studebaker officiated at his funeral. Many were sad to lose so noble a man as he, but all rejoice in their memories of him and in the hope he had of eternal life.

Jacob Gump, brother of Jeremiah, was his faithful co-laborer for more than forty years. They were elected the same day, and later advanced and ordained together. He married Sarah Detrick and raised a family of eight children. Though he was not so widely known as his brother, Jeremiah, yet he was a faithful servant at home. When the original Cedar Creek church was divided into four parts, in 1870, he was given the oversight of three of them.

Jesse Gump, son of Jeremiah and Sarah Gump, was born in 1869. He married Mary Shively in 1892. He was called to the ministry in 1898 and ordained in 1905 by W. R. Deeter and Daniel Rothenberger. His service has been in the Pleasant Hill church except one year at Seattle, Washington. He has engaged with success in evangelistic efforts. He is now arranging to move his family to North Manchester to secure better school advantages.

### HIEL HAMILTON

Elder Hiel Hamilton was born in New York May 4, 1811. He was raised in a Baptist home. When he was quite young his parents moved to Fayette County, Indiana. Here he experienced all of the hardships of frontier life, made all the



**Elder Hiel Hamilton**

more so by the loss of his mother when he was but 12. For the next six years he lived in Union County with a friend. In 1830 he was married to Nancy Kingery. They became the parents of two sons and four daughters.

In 1831 Brother and Sister Hamilton united with the Church of the Brethren in the Four Mile congregation, being baptized by Elder John Moyer. He soon gave evidence of deep spiritual power and was called to the ministry in 1845. The next year he moved to Howard County, in the bounds of the Bachelor Run church. Here in the wilds he began to preach the Gospel to hungry souls. He did not have the advantage of much schooling, but he was an able thinker and did much reading. He soon came to be known as the ablest preacher in all that section, and one of the ablest in his District. He had great power with men in his preaching.

In 1852 the Howard church was organized separately, with Brother Hamilton in charge after his ordination in 1856. He directed the work in an able manner, building up one of

the strongest churches in Southern Indiana. In 1880 his first wife was called from him. The next year he was married to Mary Crull, of Flora, and went to that place to live. He spent his last years at the home of his daughter, Sister George Brubaker. He died August 25, 1897.

Brother Hamilton was a leader in his District for more than twenty years. He generally served as moderator of the District Meetings. He represented Southern Indiana four times on the Standing Committee. He attended twenty-one Annual Meetings. He was held in high esteem as a counselor, and often was placed on important committees.

He was highly respected by his brethren and friends. He in return loved his church and his people. He would spare no pains to tell them the story of the cross. In his day he was a man of truest missionary zeal. His grandson, Dr. O. G. Brubaker, is now on the China field. There is to be erected in China in memory of Brother Hamilton the Hiel Hamilton Memorial Hospital.

### DAVID HARDMAN

David Hardman "died June 5, 1863, aged 65 years, 10 months and one day. He was a consistent member of the German Baptist church for forty-three years and a minister of the Gospel thirty-four years." Such is the inscription on the tombstone of this man of God, to be read in the cemetery at the Nettle Creek churchhouse. Elder Hardman was a man of more than ordinary education for those days. He taught school for several years and possessed a good library. He used excellent language and was forceful in giving expositions of the Scriptures. He had good judgment and was often placed on important committees by the Annual Conference. He served on the Standing Committee once. His life in his home community was without reproach. He officiated at many funerals and weddings. He took a great interest in children, giving encouragement to them. One of the boys who took special delight in his conversations was Lewis Teeter. Brother Teeter credits some of his best impressions to this grand old man. His wife, Susannah, was a saintly woman. They had no children. His brother, Daniel, was the grandfather



**Elder David Hardman and Wife**

of Elder D. R. Hardman, now of Warren, Indiana. In 1863 he attended the Conference in Pennsylvania. On this trip he contracted a cold which finally developed into pneumonia. His funeral was one of the largest held in the Hagerstown house. He was the third in line of bishops of Nettle Creek, succeeding Benjamin Bowman, when the latter moved to Mississinewa about 1850.

### **WILLIAM HARSHBARGER**

was born in Montgomery County, Indiana, November 10, 1839. His parents' names were Samuel and Elizabeth. One of their daughters became the wife of Elder R. H. Miller. William was married to Anna Peffley in 1863. They have raised three sons and two daughters. One daughter is the wife of Elder H. H. Keim, of Nampa, Idaho. Brother and Sister Harshbarger early united with the church, and have given long years of faithful service.

April 27, 1867, Brother Harshbarger was called to the



**Eld. W. R. Harshbarger and Wife**

ministry, and advanced in 1871. October 22, 1880, he was ordained and given charge of the Ladoga church; succeeding Elder R. H. Miller, who was moving to Ashland, Ohio. He remained the active shepherd of the church for nearly thirty years. He was active in the work of the District, doing much preaching on the southern mission field. He has represented his District twice on the Standing Committee. He and his wife are still living in their Ladoga home.

### **WILLIAM HATCHER**

William Hatcher is a native of Roanoke County, Virginia. He came to Indiana at the age of 21. Soon after this he was married to Ella Dawson. They united with the Methodist Episcopal church and for eight years he was a preacher for that denomination. January 10, 1893, they were baptized into the Church of the Brethren by Elder George L. Studebaker, in the Mississinewa River, when the weather was 22 degrees below zero. Soon after this he moved from the Som-

erset congregation to the Howard church. Here he was called to the ministry the second Saturday of June, 1895. Since then he has served as resident minister the following churches: Howard, Adamsboro, Somerset, Portland, Summitville and Rossville. He was ordained to the eldership at Portland December 4, 1908. Besides his home pastoral work, he has held over thirty series of meetings, attended with good results. He is enthusiastic and fearless in defence of the faith of the Church of the Brethren. He represented Southern Indiana on the Standing Committee at the Hershey Conference in 1915. Recently he located at Rossville, Indiana.

### E. L. HEESTAND

E. L. Heestand, of Plymouth, is a native of Wayne County, Ohio, born December 8, 1870, the son of George and Christina Heestand. He was baptized in the Wooster church February 9, 1885, by Elder D. M. Irvin. He was married to Salome Lehman April 2, 1896. While living in the Nappanee church he took a great deal of interest in the Sunday-school. October 21, 1899, he was called to the ministry in the Baugo congregation. Soon after he moved to Elkhart City, where he was advanced to the second degree in June, 1900. He was ordained in the Elkhart Valley church in December, 1906, by Elders I. D. Parker and J. H. Miller. Since his call to the ministry he has served the Ft. Wayne church one year as pastor, and has preached for the Elkhart City church thirteen years. While laboring as a carpenter much of the time to support his family he has also found time to hold a number of series of meetings, with good results. In 1916, when the new organization was effected in Plymouth, he was called to the pastorate and moved his family there. He is one of the aggressive men of his District, which he represented on the Standing Committee in 1912, and has been chosen again for 1917.

Brother and Sister Heestand are raising a large family. They take great interest in their children. The oldest daughter, Cora, distinguished herself in high school, winning the State contest in 1915 for the best essay on "Peace." She is now in Manchester College, preparing for the foreign mission field.

**GORMAN B. HEETER**

Gorman B. Heeter was born near North Manchester February 3, 1858. His wife was Rachel Fanning. He was called to the ministry in the Manchester congregation in 1887 and was advanced in 1889. He was one of the founders of Manchester College and made heavy sacrifices to start this school. Later he moved to Huntington City, where he was pastor of the church one year. In 1900 he was called to be pastor and elder at Burnetts Creek. For sixteen years he has been as a father to these people, giving them faithful service and enjoying their confidence and respect. He is often called to officiate at the funerals of those who are not members. He is now engaged in fruit raising, and of recent years has received many calls to give addresses on fruit growing.

**LEMUEL HILLERY**

By J. H. Moore

Brother Lemuel Hillery, a widely-known elder and preacher, died in his home in West Goshen, Indiana, August 30, 1914; he was buried a few days later, Brother W. R. Deeter preaching his funeral. In compliance with his request he was buried before the funeral service was held. He was, indeed, a unique preacher, and when at his best often delivered addresses that commanded respect as well as the best of attention. He was always in dead earnest and it is said that no one slept when Brother Hillery preached.

Brother Hillery was born near Frederick City, Maryland, May 14, 1843. When about 13 years old he came to Lee County, Illinois. At 19 he entered the army and received injuries that made him a cripple all his life. At times his sufferings were intense. At the age of 23, while living in Iowa, he united with the church, and was called to the ministry a few months later. He spent a number of years in Northern Illinois, and engaged actively in mission work. A few years were devoted to work in Kansas, and a few in Southern Missouri, but the later years of his life were spent in Indiana. In spite of his crippled condition he did a great deal of traveling and preaching, and had a number of warm



**Eld. Lemuel Hillery**

friends. On the other hand he had bitter enemies. His manner of denouncing the secret lodges and exposing popular sins generally made both friend and enemy. He was no policy man, nor was he a diplomat. He was straight-out Lemuel Hillery, standing like a wall in defense of New Testament Christianity, and defying every phase of opposition in sight. Yet his heart was tender. He loved his family, his friends, the church and those in need of sympathy. Could he have combined diplomacy with his marvelous ability as a speaker, thinker and reasoner, he would have had few, if any, equals among us, as a leader. Still he left his mark, and by his strong personality made impressions that will not soon be forgotten. His was an unusual career, and a well arranged sketch of his experiences would make interesting reading.

(Author's Note.—A complete story of his life has been written up by Elder Walter B. Swihart.)



**MARY L. HIMES**

By Lina N. Stoner

"The righteous shall flourish like the palm tree: . . . They shall still bring forth fruit in old age." These are the words that come to me when I think of our beloved mother in Israel, Sister Mary L. Himes, nee Harshbarger. She was born near Ladoga, and is the oldest member now living in the Ladoga church, having passed her 84th milestone January 30, 1917.



**Aunt Mary Himes**

Aunt Mary is the youngest of a family of ten children, the daughter of a sainted mother who fought life's battles well, and left as a rich gift to the world a large family of strong men and women, all of whom have finished their course but one son and Aunt Mary.

She married Daniel L. Himes May 16, 1850. In her 19th year, she, with her husband, united with the church. She was baptized by Elder Elias Caylor. She is the only member now living of that faithful band who then worshiped at the old Cornstalk meetinghouse.

Her life was full of service. A farmer's wife at that time when modern conveniences were unknown, hers was a life of activity. The batting of the loom, the hum of the spinning wheel, the merry laugh and prattle of children, mingled with the warble of birds in the primeval forest—these made the music that sweetened and enriched her life. Her husband's parents with her own shared the Himes home, and from there they exchanged the scenes of earth for the glory home. When a relative was cut down by the grim reaper the five motherless children were cared for by Aunt Mary until other homes could be found for them. God gave her twelve children, eleven of whom lived to maturity. Her family of intelligent, industrious sons and daughters can truly "arise and call her blessed."

Her ministrations, however, have not all been confined to her home. In those early days, when sometimes a number of brethren attended meetings in neighboring churches, the home of Uncle Daniel and Aunt Mary was always open to receive them. At one time forty were fed and entertained while waiting for a belated train. If sickness or death visited the neighbors, Aunt Mary was there. She welcomed the little strangers as they entered life's portals. With gentle hand she ministered to the suffering; she soothed the pillow of the sick, and lovingly closed the eyes of the dead.

Aunt Mary's life has had its sunshine, joy and gladness, but it has had its storm clouds also. Death came an unwelcome visitor and robbed her of her three children. Other loved ones have plumed their wings and flown to distant lands. The storms of life have swept their fury over her, but have left no trace of bitterness or sadness upon her serene face. She knows in whom she trusts. Though time has gently laid its hand upon her and she now sits in the wheel chair, unable to walk, her heart is still young and full of tenderness for the woes of others; her hands are actively engaged in sewing for the poor and in making useful, beautiful tokens of love for her many dear friends.

When Aunt Mary realized that affliction had fastened its hold upon her she called for the anointing, and now rejoices in the sure promises of God. She is patiently serving and waiting in the shadow of the Rock of Ages till the time of her

promotion comes. Thank God for dear Aunt Mary! We who have taken leave of our own dear mothers, as they embarked for the better land, rejoice in her motherly counsel. We need her to teach us patience, loving-kindness, gentleness. We need her to teach us how to grow old and yet be strong and useful, beautiful. May she remain with us many years. Her pure, lovely life assures us that the righteous "shall still bring forth fruit in old age."

### DORSEY HODGDEN

Dorsey Hodgden was born in Union County, Ohio, November 26, 1855. His father was Elder Sidney Hodgden. His mother was a daughter of Elder H. D. Davy, so well known to the Brotherhood two generations ago. With his parents he moved to Greene County, Missouri, and later to Neosha County, Kansas.

He united with the church April 15, 1874. In the fall of the same year he was called to the ministry, being only 19 years of age. In 1875 he came to the Roann church, Wabash County, Indiana. Here he became acquainted with Martha Neff, who became his wife February 7, 1878. The same year they moved to the Clear Creek church, Huntington County. Here they made their home for thirty-four years, raising a family of five children.

In 1882 Brother Hodgden was ordained to the eldership by Elders R. H. Miller and Samuel Murray. He was at once placed in charge of the Clear Creek church and remained its elder for thirty years. For twenty years he engaged successfully in evangelistic work. He was prominent in the work of Middle Indiana, serving twice on the Standing Committee. He was elder of the Markle church a number of years. He was the leader in starting the work in Huntington City.

In 1912 he moved his family to Dayton, Ohio, where they have since resided.

### L. T. HOLSINGER

L. T. Holsinger was born in Henry County, Indiana, eight miles south of Muncie, March 21, 1850. His parents



**Elder L. T. Holsinger and Wife**

were John and Sarah (Teeter) Holsinger. Beyond the common schools of those days he attended a high school at Pleasant Hill, Ohio, and took a business course at a commercial school in Chicago. At the age of 25 he joined the Methodist church and preached there for two years. He united with the Church of the Brethren April 28, 1878, and was called to the ministry in the same year, September 21, in the Bethel church, near Carleton, Nebraska. He returned to the Buck Creek congregation, Indiana, in 1881, and labored with them until 1888. Here he was advanced to the second degree of the ministry in the fall of 1884 and ordained to the eldership in 1885. He and Elder David Replogle had joint oversight over this congregation until he moved to Ladoga in 1888. During this time he became widely known through his evangelistic work and debates. He took part in two public discussions, one with Elder W. H. Kerr, of the Disciples, at Fortville, Ohio, and the other with Elder P. B. May, at Bedford, Indiana, in May, 1891.

He also became interested in the opening of a Brethren's school in Indiana. When Manchester College opened he moved to North Manchester and became chairman of the first board of trustees. After serving as trustee for two years and two years more as elder of the Manchester congregation, Brother Holsinger moved his family to Pymont in 1899.

Since this he has resided at Clarkshill, Rossville, Muncie, Indiana, and Brethren, Michigan.

Brother Holsinger has served on many important committees of the church. He has been a member of the Standing Committee six times, serving twice as moderator. For a number of years he was a member of the General Educational Board. Under his preaching many have united with the church. During his more active service he had few equals in the pulpit among the brethren.

Brother Holsinger was united in marriage to Mary A. Kern in 1871. To them have been born four sons and four daughters. The eldest three sons died within two years, each leaving a family. This great loss has brought much sorrow to Brother and Sister Holsinger.

### GEORGE HOOVER

Elder George Hoover, son of John and Mary Kline Hoover, was born in Rockingham County, Virginia, September 26, 1814. His wife was Catherine Reiff. Seven children were born to them. In 1835 they came to Henry County, Indiana, and settled two miles north of Sulphur Springs. Here they built up their home and raised their family.



Eld. George Hoover

They united with the church, and he was called to the ministry in the early forties. He was the first preacher of the Upper Fall Creek church and was its faithful servant for nearly fifty years. He spent practically all his time in church work, leaving the duties of the farm to his sons. He looked after his members, paying them pastoral calls and holding meetings in their homes.

He was an emotional preacher, often leaving the entire audience in tears. He had a great influence among men. He married nearly every one, both those in the church and those without. Likewise he preached most of the funerals.

He was a great advocate of peace and preached it during the war times. For this he had enemies who sought to

take his life. Often were precautions taken to see that he was not waylaid as he went to fill appointments. He received threatening letters. One of his associate ministers was shot and killed as he sat by his fireside with his family.

Elder Hoover was too large-hearted for his activities to be narrowly bounded. On his faithful horse he rode far and wide, preaching the Gospel. The territory in Middle and Northern Indiana was blessed by his services.

He was known in many parts of the Brotherhood. He attended the Conferences and served on important committees. Twice did he serve on the Standing Committee. He moderated the State Conference in 1866 when the State was divided into three Districts.

During the last few years he was not so active on account of advancing years. His son, David, became his associate in the work. He passed to his reward December 11, 1889. His wife died February 9, 1900.

D. F. Hoover was born November 9, 1846, the son of Elder George and Catherine Reiff Hoover. He was married to Mary C. Bonslog in 1872. To them were born seven children. In June, 1877, he was called to the ministry and ordained in 1885. About this time he became an associate with his father in the oversight of the Upper Fall Creek church. After the death of his father, in 1889, he had full oversight of the church until 1915. During this time he was active both in District and Annual Meetings. He served as an officer of the District Meeting many times, and as reading clerk of the Annual Conference in 1905. He has served on many committees, both from the local and General Conference. He has taken much interest in the Old Folks' and Orphans' Homes, which are located in his home congregation. November 1, 1908, the wife of his youth was called from his side. On March 16, 1916, he was married to Mrs. Minerva Haber, of Ohio.

### I. J. HOWARD

I. J. Howard was born in Ross County, Ohio, December 1, 1831. His wife, Sophia Moomaw, was four years younger. They united with the church in 1859. The next year he was

elected deacon. In 1865 he moved his little family to Delaware County, Indiana. On investigation they found that they were in the bounds of the Mississinewa church.

September 1, 1867, Brother Howard was chosen to the ministry. Two months later he preached his first sermon in a log schoolhouse four miles west of Hartford. Soon after this he was preaching at four different places in Blackford, Grant and Delaware Counties. For more than twenty years he was active in this territory, baptizing many into the faith of the Brethren. In 1881 he was ordained by W. R. Deeter and John U. Studebaker. He was at once given charge of the Summit church, which had largely been built up through his efforts. In 1895 he retired from his farm, moving to Hartford City, where he still resides. His memory is quite clear at the age of 85. He has furnished considerable information for this work.

### CALVIN HUBER

Calvin A. Huber was born at Wawaka June 6, 1866. Here he grew to manhood and married Clara E. Swihart October 2, 1887. She was a daughter of Elder George Swihart. March 6, 1896, he was called to the ministry in the Wawaka church. In 1899 he was advanced to the second degree. In 1902 he moved to the West Goshen church, where he has since resided. In 1909 he was ordained by Frank Kreider and Hiram Kreighbaum. The following year he was placed in charge of the West Goshen church. Under his care and direction the church has prospered and is now the largest congregation in Northern Indiana. Brother Huber has the welfare of his church and people upon his heart. They realize this, too. He is loved by all his members. Unfortunately his health at times is not the best. He has had to fight the disease, tuberculosis, for years.

### SOPHIA TROWEL HUFF

By J. W. Kitson

In the death of Sophia Trowel Huff, December 30, 1911, the church has lost a faithful sister and an exemplary Christian life. She was known by all the older elders of Northern



**Sophia Trowel Huff**

Indiana as a hospitable, noble witness of "the faith once delivered to the saints."

Sister Huff fell asleep after three weeks' intense suffering, at the advanced age of 91 years, 9 months and 9 days, at the home of her daughter, Etta, and husband, J. H. Elson, one of the present ministers of the Springfield church, near Wawaka, Indiana.

Sister Huff was born in Stark County, Ohio, March 11, 1820. She was married to Abram Huff November 1, 1841. After seven years they located on a farm in Noble County, Indiana. After Brother Huff's death, nineteen years ago, she continued to live on the same farm until nine years ago, when she made her home with the above-named daughter.



Shortly after their marriage Brother and Sister Huff united with the Church of the Brethren, and were called to serve the church in the capacity of deacon, which office was adorned by their life of faithfulness and integrity till death.

In their home was laid the nucleus of the Springfield congregation, which was organized there in 1850 or thereabouts. While all public services were held either in their house or barn until the present brick structure was erected in 1874, even before organization were they so held, and many were the occasions of spiritual feasting with Elder Jeremiah Gump, Elder James Tracy, Elder Jacob Berkey and others, in their humble home. Not only were public preaching services held in that home, but many were the feasts, council meetings, etc., there held. There were elected to the ministry Elder Christian Weaver, Elder Geo. Domer, etc. For one of the love feasts, Brother and Sister Huff erected for the comfort of the worshipers a structure of boards, by drawing upon the piles of lumber at their sawmill on the farm. This was before the erection of a large and commodious barn, in which feasts afterwards were held.

Sister Huff became an orphan early in childhood, and knew well how to perform the duties, not only of women but of men, in the field, etc. It was during these days of toil that she laid the foundation of strength for future pioneer life on the farm. She was the mother of three sons and seven daughters, four of whom preceded her. She leaves three sons, three daughters, thirty-one grandchildren, forty-seven great-grandchildren, and one great-great-grandchild—a numerous posterity. Besides these she leaves many friends in the church and out to weep with those who weep.

This sketch will be of more than passing interest when we remember that one of her grandchildren is Elder Adam Ebey, of Karadoho, India, whose welfare was of much concern to Sister Huff. Then, too, such brethren as Elders W. R. Deeter, I. L. Berkey, John H. Miller and others spent many hours in social and religious converse with her.

## GRANDMA HUFFMAN

By W. R. Miller

Sister Huffman, of Warren, Indiana, is the fifth child of a family of twelve children, and the only living member of the family. She was born so long ago, and so early in the nineteenth century, that she is now over 96 years of age. It is a most extraordinary fact that she is able at this advanced age to read *The Gospel Messenger* without the aid of glasses. She retains an active mind and a good memory—which is more than may be said of many people very much her junior in years.

She has been a member of the Church of the Brethren for fifty-six years, and a widow for fifty-two years. She is the mother of seven children, all of whom are living, the oldest being 75 and the youngest 54 years of age. There are nineteen grandchildren, forty-seven great-grandchildren, and two great-great-grandchildren, the eldest of whom is about 3 years old.

It was my privilege last winter to spend some time in company with this dear old sister. It is a great pleasure to converse with her, as her hearing is acute, and her eyesight, as already stated, is sufficient to read the *Messenger* in good light. Her memory is so remarkable that she talks of the happenings of the day as readily and clearly as of those that occurred in years gone by.

As an evidence of her clear, retentive memory, I would here state that last week several sisters were trying to recall who it was that preached a certain funeral at the church here. All failed to recall, but grandma at once helped them out by naming the minister who officiated.

Sister Huffman has always lived in this church. Her son, Lewis Huffman, for many years a bishop, is now in charge of the church. May not the growing feebleness with our advancing years be largely in our own keeping? As soon as one begins to think old, act old, and feel that he is too old for this or that duty, it is then that he will make rapid progress in aging, both in body and in mind.

Grandma Huffman is not yet ready to quit work. Since she reached 90 years of age she has pieced a beautiful quilt.

Her photograph that has been taken since her 90th birthday shows a well-preserved old lady. Correct habits and occupied mind and hands have contributed largely to this most remarkably preserved aged sister. May God spare her many years yet, as an inspiration to every one of us, not to grow old as the years come and go.

### JOHN W. KITSON

John W. Kitson is one of the leaders of Northern Indiana. He is a native of Elkhart County, born in 1860. When 21 he was united in marriage to Alice A. Cory. He was called to the ministry in the Solomon's Creek church May 29, 1897, advanced to the second degree in the Rock Run church June 7, 1899, and ordained in the Syracuse church December 7, 1907, by Elders I. L. Berkey and Eli Roose. Since then he has had presiding charge of a number of congregations. For two years he was pastor of the Ft. Wayne church, and for the past three years has been pastor of Goshen City church. For ten years he was engaged largely in evangelistic work in Indiana and Ohio, holding no fewer than fifty series of meetings, returning to some churches as many as five times. He is a fearless exponent of the truth, and is quite successful as pastor and evangelist. He is frequently an officer at District Meeting. He was a member of the Standing Committee at Harrisonburg, Virginia, in 1909. He is interested in all lines of church work. For two terms he was missionary secretary, and for some time worked the field in the interest of Manchester College.

### JOHN KNISLEY

February 12, 1892, Elder John Knisley closed his earthly career at the age of 76. He was born in Montgomery County, Ohio. When young he came to Elkhart County, Ohio. Here he married Margaret Bainter in 1837. To this union were born four daughters. He later moved to Marshall County, where he was for years the leading figure in the Union church. He served twelve years in the deacon's office. In 1857 he was called to the ministry, advanced the following year and ordained in 1861. Soon after he was placed in charge of the

Union church, and continued its faithful and efficient bishop until advanced age made it necessary for him to turn the work over to others. This was possible, for during his charge he had been careful to train up younger men for the work.

John Knisley was one of the active men of his day. When he took charge of the Union church it numbered fifty. Before many years there were more than 200. He traveled much in unoccupied territory in the State to preach the Gospel, and often offered his services to weaker churches. He attended the Annual Conferences regularly and served on many important committees. Twice he was a member of the Standing Committee. He and his wife traveled in a number of States, and he was ready at all times to preach when called upon. He was a regular contributor to the church periodicals, supporting any forward movements to build up the church.

His first wife was called home in 1871. He expressed his great loss in not having her advice and encouragement. In 1873 he was married to Sister Rebecca Engart, whom he found a helpful companion. He spent his last days in the Pine Creek church. One of his daughters married Elder Adam Appleman, the father of Elder John Appleman, a later presiding bishop. Another daughter married Aaron Kreighbaum, whose daughter married S. F. Hendricks, the present elder in charge of the church.

### FRANK KREIDER

Frank Kreider, son of John and Elizabeth Kreider, was born October 12, 1862. He has been twice married; first to Maggie Paulus, 1899, and after her death to Goldie Fisher, 1905. By the first marriage he has one daughter; by the second marriage four children. He was converted at the Elkhart City church under the preaching of Elder I. D. Parker, and was baptized by him October 30, 1893. Just two years later he was called to the ministry, was advanced in 1898, and ordained December 31, 1904, by Elders I. L. Berkey and George Swihart. Soon after this he was given presiding charge in the Elkhart Valley congregation, his home church, a position of which he has ever since proven worthy through

faithful service. He has also become a recognized leader in his home District, serving a number of times as officer of District Meeting, and representing Northern Indiana three times on the Standing Committee. Since 1915 he has served as trustee of Manchester College.

### H. W. KREIGHBAUM

The subject of this sketch was born near Akron, Ohio, September 18, 1846. He was the eldest son of William and Rufina Markel Kreighbaum. The parents were of German descent, and devout Christians, the father holding to the Lutheran confession, the mother to the United Brethren.

When Hiram was but 6 years old the family moved to a farm near Elkhart. This country was then new and this family was made to feel its hardships. Three years later the mother was taken from her family, but not until she had deeply impressed her character upon her children's hearts. The father was a blacksmith by trade, leaving much of the farming to his eldest son.

Hiram secured some schooling during the winter months at the country schools. At the age of 20, while on a visit to Ohio, he attended a musical institute and prepared himself to be leader of song in the community. Later he found this of advantage in a higher calling.

April 4, 1871, he was married to Marietta W. Wenger. She was the only daughter of Martin Wenger, one of the pioneer settlers of South Bend. Her mother was a sister of Henry Studebaker, the founder of the famous Studebaker Wagon Works. Brother and Sister Wenger were prominent not only in South Bend, but they took great interest in the church.

After their marriage Hiram and his wife settled on a farm near South Bend. He was a hard worker and a good manager. Farming and dairying brought him good returns. He came to enjoy not only financial success, but the confidence and respect of all who knew him. In 1895 he retired from the farm to engage in manufacturing business in South Bend. After a few years he retired from active work to give more attention to church duties.



**Eld. H. W. Kreighbaum**

Hiram had been received into the Lutheran church at 15. After his marriage he was brought into close touch with the Brethren. He was baptized by Elder P. R. Wrightsman April 1, 1877. In 1880 the St. Joseph church chose him for their first clerk. His faithfulness in this and his devout Christian character influenced his call to the ministry in 1882. In October, 1889, he was ordained and given charge of the congregation.

From this on until his death he was a leader in the church. He was as a father unto his own people. No one was too poor or too needy to receive his notice and concern. He and Sister Kreighbaum knew how to make people welcome at their home. He enjoyed the Christian fellowship of his brethren and usually attended the love feasts and other special meetings in near-by congregations. He was much loved by the brethren of his State District, being known as a safe counselor and an aggressive leader. He regularly at-

tended Annual Meetings and had a wide circle of friends in the Brotherhood.

When he moved from the farm he built a large, comfortable home in the south part of South Bend, overlooking the St. Joseph River. He was the father of two sons and one daughter. Young people in the church and in the city revered him as a father. He was often called to officiate at funerals and at the marriage altar. Few men in South Bend knew more of its people.

His last illness was of long duration, but he patiently awaited the call. He made all funeral arrangements. He peacefully fell asleep June 11, 1912. The funeral services were conducted by Elder Galen B. Royer. The throng of people who were present told more than words could the high esteem in which he was held by his fellows.

### KURTZ

"Kurtz" is a very familiar name in the Church of the Brethren. Elder Henry Kurtz was the first editor of *The Gospel Visitor*, the first church paper to circulate among our people. He was a man of large vision and foresaw more clearly than most men of his day the great need of the church for literature and for able men. Elder Henry Kurtz is represented in Indiana history by two worthy descendants, a son, Paul H., a deacon, and L. P., an elder.

Paul H. Kurtz was born in Stark County, Ohio, June 18, 1828. He was the second son of Henry and Catherine Kurtz. He came to Elkhart County in 1850. Two years later he was married to Mary P. Shively, daughter of Isaac Shively, of New Paris, and a sister to Elder Daniel Shively, who was for many years elder of the Solomon's Creek church. Brother and Sister Kurtz settled on a farm west of Goshen. They raised a family of nine children. He was called to the deacon's office and served faithfully in that capacity forty-five years. Aside from church work he has to his credit the noble effort to establish the first college for the Brethren at Salem, Indiana. This is recorded at length at another place in these pages. He and the faithful, self-sacrificing men with

him should be gratefully remembered by the membership of today.

Leander P. Kurtz was born in Elkhart County. He has vivid memories still of his experiences as a boy helping father pay off some of the school debt left by Salem College. In 1891 he was married to Julia Berkey. September 12, 1902, while living at Logansport, Indiana, he was called to the ministry. Two years later, while living at West Goshen, he was advanced to the second degree of the ministry. He was ordained in the Walnut Level church while living in Bluffton. He is a carpenter by trade. Since 1910 he has resided on a farm west of Goshen, and is one of the faithful assistants in the ministry of the West Goshen church.

### ISAAC LAWSHE

The home of the Lawshes in America was in New Jersey. In the history of the Amwell church the name Lawshe remains to this day. One member of this family was a prominent figure in the early church work of Indiana.

Isaac Lawshe was born in New Jersey November 17, 1803. In 1825 he was married to Nancy Rockfeller. It is not known exactly when they united with the church, or when he was elected to the ministry, but this probably occurred in the thirties in New Jersey. Then they moved west to Ohio and Indiana. For a short time they resided in Union County, where he was granted a church letter, which reads as follows:

"State of Indiana, Union County, April 6, 1850. We, your unworthy brethren and sisters on the Four Mile and White Water, do send our love to the brethren on Mississinewa or wheresoever these lines may come in the church of Christ. This is to inform you that Bro. Isaac Lawshe and Sister Nancy Lawshe, his wife, are in full fellowship with the church here and he is a minister of the Gospel and is authorized to receive and exclude members by the council of the church, and we wish you to receive them as such. Signed by Abraham Moss, David Brower, David Rinehart, Henry D. Lawshe, Daniel Dillman, Jacob Lybrook, James Toney, Philip Lybrook, Peter Eikenberry, Stephen Petry, Israel Brower, Barbara Kingery, Daniel Fiant, Jonas Fiant."

In this new home he at once became an active missionary,



the faithful assistant of Elder John Whiteneck. His only living daughter at this date, Mrs. Rhoda Anderson, of Brookings, North Dakota, says, "I can well remember how he used to travel all over the swamps and wilds of Wabash and surrounding counties, on his little pony, to carry the Gospel to the pioneers, and would come home almost worn out, covered with mud, and sometimes with feet frozen. He suffered very much, and I am sure his reward is great."

Elder Lawshe was possessed of more than ordinary learning for his day. Many of the older ones who knew him well will tell you that he was the best preacher they ever heard. He took a prominent part in the evangelistic work at the Annual Conference at Baintertown in 1852. He was a debater and was often called on to defend the position of the church.

Elder and Sister Lawshe were the parents of twelve children, eight of whom grew to maturity. He lived near Somerset for ten or twelve years. Then he moved near Pierceton, Indiana. Here he was killed by a team of runaway horses January 21, 1865.

His wife, Nancy Rockfeller, died at Rhoda Anderson's, Brookings, North Dakota. She lies by the side of her husband in the Somerset cemetery.

## JOHN LEATHERMAN

Elder John Leatherman, the first elder of the Turkey Creek church, was born in Maryland in 1776. Some of the Leathermans had come to America with Alexander Mack. When a young man John moved to Tuscarawas County, Ohio, where he lived thirty years. While here he was called to the ministry and ordained. He moved to Elkhart County in 1836. Here he found a few members. The following year this little band was organized as the Turkey Creek church, with Elder Leatherman in charge.

"Old Brother Johnny Leatherman," as he was commonly called, was not known as an eloquent speaker, but he was a good man and one of the best presiding elders of his day. He was loved by all his brethren. He was widely known in Indiana and in the Brotherhood. He served twice on the Standing Committee.

He was the father of eight children. One daughter became the wife of Elder H. D. Davy, of Ohio. Sister Leatherman died in 1850. From then until his death he made his home with his son, Joseph Leatherman. A daughter of Joseph married Aaron Miller, a brother of Elder John H. Miller. He has furnished important data for this account.

### **SAMUEL LECKRONE**

Samuel Leckrone, a native of Perry County, Ohio, was born April 29, 1848. He was married to Mary Hendricks in 1870. To them were born six children. The eldest son, Charles, has taken a great interest in education. Brother Leckrone was called to the ministry in the Eel River congregation August 24, 1876. In 1881 came the division of the church. The presiding elder of Eel River went with the Old Order Brethren, leaving the church without a presiding elder. A few weeks later Brother Leckrone was ordained and at once placed in charge. For thirty-one years he was a father to his people. He was also elder at Beaverdam twenty-two years, Roann, two years, Landessville, two years, Washington, one year. During these years he has been considered as one of the main men in the District. He has served in many capacities on committee work. He was a member of the Standing Committee at Decatur, Illinois, in 1895.

### **JOSEPH LEEDY**

Joseph Leedy was a native of Augusta County, Virginia, born February 1, 1815. When a young man he came with his parents to Preble County, Ohio. Here he was married to Lydia Witter. To this union were born five sons and three daughters. They prospered financially, but were not negligent of their spiritual welfare. They united with the church and manifested such faithfulness and ability that the Preble County congregation called him to the ministry in 1850.

These were the days when the impulse was to go farther west. In 1853 they moved to Huntington County, Indiana. Here in the wilderness they selected their farm and built their humble cottage. Industry and perseverance soon won for them much of this world's goods. Much of this land was



**Elder Joseph Leedy and Wife**

cleared and larger buildings soon took the place of the small ones. The Leedy homestead was one mile south of what is now the town of Andrews.

When Joseph first came to this new home he took an active interest in those things that make for the welfare of the community. His cottage was open for services and he witnessed to his neighbors for Jesus Christ. He and his brother laid out the town of Andrews on the old Wabash Canal. They erected a schoolhouse, which was used both for school and church services. Elder Leedy's large barn also was used. His brother, John, an elder, moved out from Ohio and nobly assisted him in this work. The congregation grew rapidly and became one of the leading congregations of the State.

Elder Leedy's activities were not bounded by his home community. He went far and near to preach for the Brethren. This he did at his own expense. He believed in protracted meetings, though most of the churches in those days opposed them. He also advocated higher education. Though he had

little education himself he had the qualities of leadership. He was a leader in his State District from the time of its organization. He served once on the Standing Committee and many times on important committees. He was a member of the first Mission Board recognized by the General Conference, and served from 1880 to 1884.

In 1888 Elder and Sister Leedy retired from the farm and moved to Huntington City. Eight years later they went to live with their son, John, in Andrews. The faithful wife was called to her eternal home February 18, 1897. Brother Leedy lingered a few years, departing January 13, 1903. His life had been a blessing to many and his work lives on in the hearts of those whom he was instrumental in bringing into the kingdom of Christ. Their son, John, is a deacon.

Associated with Joseph Leedy in his early work, was his brother, John. He had two daughters, Mary Ann and Sarah Jane, who married Benjamin Frantz and Henry Frantz, respectively, two brothers from Ohio. Benjamin Frantz became a minister in the Old Order church. Henry Frantz was a minister of note in the Church of the Brethren, and the father of Elder Edward Frantz, the present editor of *The Gospel Messenger*.

### FREDERICK P. LOEHR

Frederick P. Loehr was a German of small stature. He had been educated for the Lutheran ministry, but at the age of 27 united with the Church of the Brethren. In 1830 he married Judith Baer. To them were born sixteen children, twelve of whom grew to maturity. He was called to the ministry about 1840. We do not know when he first came to Northern Indiana, but he was a member and minister of the Solomon's Creek church when it was organized in 1856. In 1865 he moved to Bloomingdale, Michigan, where he spent the remainder of his days. He there lived in the Van Buren church, which was then a part of Northern Indiana.

Brother and Sister Loehr were good singers. He had an excellent bass voice, while his wife was just as good in soprano. They often sang together at love feasts. "Home, Sweet Home" was one of their favorites. Some of the brethren in those days objected to bass singing, but Brother Loehr

said that the Lord had given him his voice, and he would have to use it. He was a good writer, too. He was a regular contributor to several of the papers that were then springing up. He was aggressive in every good work, and yet was considered quite a safe counselor. He was a member of the Standing Committee in 1863 and 1868. He believed that the Lord would bless every good work, whether in the Church of the Brethren or not. He encouraged education and took great interest in Salem College when it was started at Bourbon in 1870. He was one of the first to hold children's meetings. The children were always anxious to hear "grandpa."

He died at Bloomingdale October 11, 1880, in his 78th year. His wife died in 1897, aged 83.

### PETER LONG

Peter Long was a native of Somerset County, Pennsylvania. While yet a boy he moved with his parents to Holmes County, Ohio, where he grew to manhood. He married Sarah Kaub. About 1860 he was called to the ministry. In 1863 he and eight others moved to Lagrange County, Indiana. He became a leading factor in the building up of the English Prairie church. He donated the ground both for the meetinghouse and cemetery. He was ordained to the eldership about 1878 and was presiding bishop of English Prairie congregation thirty years. He became active in the work of the District, serving as a member of the Standing Committee one year. After the death of his first wife he was married to a daughter of Elder Abraham L. Neff. He died April 20, 1908, in his 77th year. His son-in-law, Noah M. Shutt, succeeded him to the eldership.

### JOHN METZGER

Elder John Metzger was born in Blair County, Pennsylvania, December 20, 1807. His grandparents had emigrated in 1758 from Holland to Baltimore, where they were sold for several years' service to pay for their passage across the Atlantic. When John was 12 years old his parents moved to Dayton, Ohio. Here he married Hannah Ulrey in 1828. Soon after this both of them joined the Church of the Brethren.

In 1834 they moved to Tippecanoe County, Indiana. They were among the early settlers and among the first members of what is now the Pymont church.

In 1835 he was called to the ministry. He preached his first sermon to an audience of six persons in a sawmill. From this time on he was faithful and active in the service. There was much to be done among the early pioneers. He had many thrilling experiences in his early work. Frequently he was threatened by angry, wicked men whose wives had been brought to the church by Uncle John's preaching.

In 1843 he was ordained to the eldership. When the Wild Cat congregation was divided Elder Metzger became presiding bishop of the south part, known as Middle Fork, now Ross-ville. He continued in the oversight until he moved to Cerro Gordo, Illinois, in 1861. During his years of service in Indiana he became one of the best known men in the State and in the Brotherhood. He went far and near, preaching. He was a familiar person in many Indiana homes and congregations. He represented Indiana six times on the Standing Committee and served in this capacity many times after he had moved farther west.

In Illinois he was just as active in the Lord's work. Often would he make trips back to his Indiana home, preaching at many places on the way. He always attended Annual Meetings, paying his own expenses, whether delegate or not. The Lord prospered him financially but he returned a good portion. In 1878 he built at his own expense a house of worship at Cerro Gordo.

In 1887 his aged wife died, and two years later he married Sister Parmelia Wolfe, the widowed daughter-in-law of Elder George Wolfe. In 1890 they moved to Lordsburg, California. Here he spent his last years peacefully. He engaged in planting a fruit orchard and was interested in the Lordsburg College. He gave his last address at the District Meeting of California in March, 1896. Shortly after this he made one more journey across the Rocky Mountains, to his old home at Cerro Gordo. Here on May 25, 1896, surrounded by his family, he peacefully fell asleep. Thus ended the noble life of one who had served the church for sixty-one years in the ministry, had been on eighteen Standing Committees, had

acted on dozens of committees sent to all parts of the Brotherhood, and had traveled thousands of miles to tell the sweet story of the cross. By his unselfish labors hundreds had been brought into the fold of Jesus Christ.

His son, John W. Metzger, was called to the ministry in the Middle Fork church. He too served as elder of the Middle Fork church for many years. He later moved to Lordsburg, California, where he died a few years after his father's death.

Elder John Metzger was related more or less closely to the many Metzgers in Clinton County. He had two brothers who settled in Kosciusko County, in the Eel River church. One of them, Elder Jacob Metzger, was a leader in the Old Order movement.

Uncle John Metzger worked hard for peace and unity in the church. He was much loved by all who knew him because of his earnest Christian character. An interesting story of his life has been written by M. M. Eshelman, from whose account the data for this sketch was secured.

### DAVID METZLER

David Metzler is a native of Elkhart County and was raised in the Mennonite faith. He joined the Church of the Brethren in 1898. He was elected to the ministry in the Nappanee congregation March 30, 1899. One year later he was advanced. In 1902 he was ordained to the eldership and at once given charge of the Nappanee congregation. He has been the presiding elder most of the time since, except for two years spent as pastor at Rossville, Indiana. He was married to Lucinda Hollaway in 1890. They have two sons and one daughter living. For two years they temporarily resided at North Manchester, that their sons might have the advantages of the college. Brother Metzler is devoting nearly all his time to evangelistic work. He excels in doctrinal preaching and has few equals in presenting in plain, interesting manner the fundamental doctrines of the Christian religion. He is one of the leaders in his District, and is interested in every activity of the church. He has served on the District Mission Board and many other important committees both for District and Annual Meetings. He has represented his District three times on the Standing Committee.



Elder David Metzler and Wife

### METZLER

John Metzler was a native of Mahoning County, Ohio, born March 24, 1833. He married Elizabeth Stauffer in 1857. To them were born four sons and three daughters. He was called to the ministry in the Baugo church in 1870 and ordained in 1883. Of his work in the church, his son has the following to say:

"When he took the oversight of this congregation we had no churchhouse. During his charge two churches were built, the one in the country, the other in Wakarusa. During this time our first Sunday-school was organized. The church



has had its seasons of prosperity and adversity. During his active ministry he was called to do considerable work beyond the limits of the Baugo congregation, holding series of meetings, assisting in councils, preaching funerals and solemnizing marriages, and having charge of other churches. His diary shows that in the thirty years, from 1872 to 1893, he preached about 284 funeral sermons, solemnized 127 marriages and baptized about 104 persons. I knew him to leave his reaper in the harvest field and the threshing machine in his own barn to go and preach funerals, while he lived on an eighty-acre farm and was burdened with considerable indebtedness. Yet the Lord prospered him better than some who made the things of this world their chief aim. He always took our church paper and looked for its arrival with anxiety, being disappointed if the mails did not bring it at the usual time." He died April 12, 1912, aged 79 years and 19 days.

His son, Christian Metzler, was elected at Baugo in December, 1901. He was ordained January 18, 1908, by Elders I. D. Parker and Levi Hoke. He was District Sunday-school secretary from 1902 to 1906. For two years he has had presiding charge of the Osceola church. Since the new organization in Wakarusa he has had presiding charge there. His wife, Mary C., was a daughter of Elder Alex. Miller. Their daughter is the wife of Theron G. Weaver, a young minister at Wakarusa.

### EMMA MILLER

October 22, 1876, near Eldorado, Ohio, to Luther and Susannah Petry a daughter was born, whom the parents named Emma. As she grew in years she learned to love the work of the church and the Sunday-school. After her marriage to William A. Miller they located on a farm near New Lisbon, Indiana. Though busy with the many duties that come to the farmer's wife, she found plenty of time to take active interest in the Sunday-school work of the Nettle Creek congregation. She thus attracted favorable notice of Southern Indiana, which appointed her District Sunday-school secretary in 1907. During her ten years of service she has worked faithfully for the good of the Sunday-schools, visiting all of



Sister Emma Miller and Husband

them at least once and most of them a number of times. Though she has no children of her own she has taken a little girl to raise.

### JACOB MILLER

The first minister of the Church of the Brethren to preach in Indiana was Elder Jacob Miller. More remarkable than this is the fact that he was also the first minister of the Brethren in Virginia and among the first in Ohio. His descendants have been many, and among them some very able ministers of the church. The account of his life should be read with more than ordinary interest.

Jacob Miller was born in Franklin County, Pennsylvania, in 1735. His parents were natives of Germany. He united with the Church of the Brethren early in life and soon afterwards was called to the ministry. He married while yet young and moved to Franklin County, Virginia, in 1765. Here he raised a family of nine sons and three daughters.

It is agreed that Jacob Miller was the first minister of the church in Southern Virginia. Elder D. H. Zigler, in his "History of the Brethren in Virginia," says that perhaps John Garber was the first minister. He says, however, that Elder Garber moved into Northern Virginia in 1775, but it is quite cer-

tain that Elder Miller moved into Southern Virginia ten years earlier.

Soon after Elder Miller moved to Southern Virginia he became acquainted with William Smith, an Englishman. Having learned of the doctrine of the Brethren Smith requested baptism. He was later elected to the ministry. He lived in Floyd County, while Elder Miller lived in Franklin. "With staff in hand they would walk ten or twelve miles to the place of meeting. Previous to the regular service they would read a scripture and give explanation. Elder Miller would speak in the German and Elder Smith would speak in the English.



Grave of Elder Jacob Miller, July 4, 1916

Jesse O. Garst

John Calvin Bright

Through their ministry, largely, the foundation for a number of large and flourishing organizations in the First District of Virginia was laid."—D. H. Zigler.

After serving the church in Virginia for a generation this venerable pioneer moved to Southern Ohio in 1800 and settled near Dayton, on the west side of the Miami River. The land was a dense forest, inhabited by many Indians. Elder Miller visited these children of the forest and sang and prayed for them. He gained not only their reverence and respect, but their promises of protection under all circumstances. They called him "the Good Man," the Great Spirit sent from the East.

Though advanced in years his missionary activity and zeal were none the less. He was the first preacher of the Brethren in Montgomery, Darke, and Preble Counties, where now the Brethren churches are so prosperous. His work extended into other Ohio counties. Having heard that a few brethren had settled in Indiana, on Four Mile Creek, he came and preached for them occasionally. In 1809 he and Elder John Hart organized the first church in Indiana on Four Mile Creek.

After a faithful service in the ministry of over fifty years this great ambassador for Christ died at his Ohio home in 1816. He was buried in a cemetery near the Lower Miami church. For half a century this cemetery was neglected and for twenty years it was cultivated. On July 5, 1916, one century after the death of Elder Jacob Miller, his grave was re-discovered and marked by Elders John Calvin Bright and Jesse O. Garst.

It would take a volume to give the history of Elder Jacob Miller and the descendants of his twelve children. This account will be limited to those who became leaders in the Church of the Brethren, particularly in Indiana.

The eldest daughter, Mary, married Samuel Darst, of Southern Ohio. Two of their sons, Isaac and John, were Brethren ministers. The latter was active, making tours into Indiana. He was among the first to preach in the Mississinewa congregation. He died in 1875, having served in the ministry over fifty years. The second daughter, Eve, married a Moss, and after his death she married Joseph Kingery. The youngest daughter married a Lybrook. Moss, Kingery and Lybrook are familiar names in Union County, but we do not have the family relationship traced.

Of the sons of Elder Jacob Miller, but three of them, Abraham, Aaron and David, will receive attention here.

Abraham was born April 1, 1775, in Franklin County, Virginia, and died at the age of 76. He was married to Nancy Huston, who bore him fifteen children. Nine of these raised large families. The eldest two sons were Jacob and James, both of them worthy ministers in Northern Indiana. On account of his ability and his large service for the church, a spe-

cial biography of Jacob Miller, Jr., will be given. His brother, James, was his associate, who outlived Jacob many years and died in 1893 at an advanced age. He is said to have baptized over 2,000 persons and to have officiated at many weddings.

Aaron Miller was born in 1785 in Franklin County, Virginia, and moved with his parents to Ohio in 1800. His wife was Elizabeth Hardman. They raised a family of eleven children. In 1818 they moved to Wayne County, Indiana, being among the first members of the Nettle Creek congregation. He was called to the ministry about this time. In 1829 he moved near South Bend, Indiana. His son, David Miller, Jr., was called to the ministry in the Portage church and became an able preacher and church worker. He is sometimes mistaken for his uncle, David Miller, Sr.

David Miller, Sr., was born in Virginia and grew to manhood in Ohio, where he was also elected to the ministry. About 1817 he settled near Hagerstown, where he became the first minister and presiding elder of the Nettle Creek church. In 1830 he moved to St. Joseph County and became the first elder of the Portage Prairie congregation. He was a man universally loved because of his piety and generosity. He died at the age of 52. His son, Aaron Miller, Jr., followed him in the ministry and died at the age of 80. Thurston Miller, for years a minister at Laporte, Indiana, was a son of Aaron Miller, Jr.

Elder Isaac Miller, the blind preacher of Laporte, was a son of Tobias Miller, another son of Jacob Miller, Sr.

This brief sketch is inadequate to give an idea of the influence of this man of God, who planted the banner of the cross in three States. His descendants have been many. He was the father of twelve children and the grandfather of nearly 100. The records show that nearly all of these grew to maturity and raised large families. Those of the sixth generation are now men and women and number thousands. Among these are many faithful children of God. The family has been characterized by sturdy natures, indomitable courage and persevering labors. Wherever they may be who read this sketch, may they revere the name and exemplify the religious life of their worthy ancestor.



Elder Jacob Miller, Jr.

### JACOB MILLER, JR.

It is due that a more extended account be given to a grandson, by the same name, of Elder Jacob Miller, Sr. He was born in Preble County, Ohio, March 6, 1812. He was the oldest of a family of sixteen children born to Abraham and Nancy Miller. He early moved with his parents to Franklin County, Indiana. In May, 1831, he was married to Sarah Backus. For some years he was a butcher in Cincinnati. In 1833 they emigrated to German Township, St. Joseph County, Indiana. Here they built up a good home and became quite successful financially. They were the parents of twelve children, ten of whom grew to maturity.

The Portage church was organized in 1833. The next year he was called to the ministry at the age of 22. This was quite young for a man to be put to the work in those days. It was not long, however, until he became a leader, not only in Northern Indiana, but throughout the Brotherhood.

He and his brother, James, worked side by side in their church work. James, however, was more of a home worker.

In 1851 they were instrumental in having a large brick house of worship erected eight miles northwest of South Bend. It was the first house built in Northern Indiana and one of the earliest in the State. In this house Elder Miller preached for twenty years, building up a large congregation.

He had talent and special fitness for committee work. He strove for peace and could often get opposing parties together. For twenty years he was placed on as many Annual Meeting committees as any other man. He served eight times on the Standing Committee. In 1866 he was a member of the committee that went to effect a reconciliation with the John A. Bowman Brethren in Tennessee. In 1869 he and Elder D. B. Sturgis were sent as a committee to visit the churches in California and Oregon and organize them for work.

Early in his ministry he went to New York to transact some business as a guardian. While here he did some preaching by request. A young man asked and received baptism at his hands. Since this man was isolated he gave him a letter to show that he was a member of the church. Twenty years later that man came West, stopped at South Bend and inquired for Jacob Miller. They enjoyed this renewal of acquaintance. The young man married a sister in the church, was elected deacon and became an earnest worker for the Lord.

Elder Miller was a large man and wore long hair and beard. He was a man of fine characteristics and stood high in the estimation of his home people. He was a good text preacher and a good exhorter. He had a large library for those days and did much reading.

His death was sudden and unexpected on Sunday evening, September 24, 1871. A short time before this he expressed the belief that he would be called away suddenly. His funeral service, conducted by D. B. Sturgis and Christian Wenger, was one of the largest ever held here. He was laid to rest in the little cemetery just across the road from his house.

## JOHN MILLER

Elder Miller was among the first settlers in Elkhart County. He was born in Pennsylvania December 15, 1787.

He later moved to Montgomery County, Ohio, where he was called to the ministry in the Wolf Creek church. In 1835 he located on Elkhart Prairie, southeast of Goshen. He was an active colaborer of Elder Daniel Cripe, and did his share of the evangelistic work in those early days. He finally located in the Yellow Creek church, seven miles southwest of Goshen, where he died in 1856.

Of his children, David Y. Miller became an elder in the Yellow Creek church, but later went with the Old Order Brethren. Another son, Jacob Miller, became the father of Levi and John R., who became a deacon and minister in the church, respectively. David Y. Miller, was the father of Elder Alex. Miller, of Union Center church.

Alex. Miller was born November 7, 1842. He was married to Lizzie King. To them were born four sons and three daughters. He was chosen deacon in 1876, and a few years later was called to the ministry. He was ordained in 1876. From 1895 until his death, in 1905, he was presiding elder at Union Center. He was blind during these last years, but took great interest in church work. His faithful companion read to him the church papers regularly. He attended council meetings in his own and other churches, and frequently conducted series of meetings. He was a liberal giver, and turned over considerable property to the General Mission Board. One of his daughters married Elder Christian Metzler, of Wakarusa, while their eldest daughter is the wife of Theron G. Weaver, one of the young ministers there.

Elder John R. Miller was the son of Elder Jacob and Catherine Rarick Miller. She was the daughter of Jacob and Elizabeth Hoover Rarick, of Pennsylvania, but later moved near Bradford, Ohio. John R. was born in 1844. He secured a good education for those days and taught school for years. He was called to the ministry in 1879 and ordained in 1906. His wife's name was Rachel Rupert. After three years' residence near Goshen they settled three miles northwest of Nappanee, where they raised their eight children. One daughter, Ella, spent several years in India as a missionary. A son, Elmer C., has become an evangelist of note. Elder John R. has lived continuously in the Union Center church since his call to the ministry.



Esther, a daughter of Elder John Miller, Sr., became the wife of Daniel Hess. They are the parents of Elder William Hess, of the West Goshen church. He was born in 1860, and was married to Emma Miller in 1888. He was called to the ministry in 1894 and ordained in 1904. His work has largely been in the West Goshen church, although he has held a number of revival meetings. He takes an active part in the work of Northern Indiana. He is interested in all lines of Christian activity.

### JOHN H. MILLER

Elder John H. Miller, lately of West Goshen, represents another branch of the Miller family, closely related to the John Miller family, just described. John H. was the son of Elder Stephen E. and Elizabeth (Landis) Miller. Elder Stephen Miller was a half-brother to Daniel Miller, who was the father of Elder Samuel Miller (of West Alexandria, Ohio), and of Anna Miller, who married Robert Wysong and became the mother of Elders Daniel and Henry Wysong. Elder Stephen Miller succeeded Elder John Leatherman in charge of the Turkey Creek church, and remained its faithful bishop until his death in 1873. He was followed by his son, Elder John H.

The early experience of John H. was that of hard labor, with but few educational advantages. However, he acquired the rudiments of learning and a thirst for knowledge that was to lead him in a life search for truth. He united with the Church of the Brethren June 2, 1860. He was called to the ministry February 8, 1868, advanced in June of the following year, and ordained April 15, 1876. In his ministry he was both faithful and efficient. He was presiding elder at Turkey Creek for many years, and for awhile the pastor at Elkhart.

He engaged in evangelistic work for years. It is said that he held at least 140 series of meetings and brought hundreds into the church. He officiated at 111 weddings and at 251 funerals. He was prominent in the District Conferences, where he served as reading clerk more than any other man. He represented his District five times on the Stand-



**Elder John H. Miller**

ing Committee. He was much loved by all the brethren who knew him. He was twice married; first to Sarah Simpson, 1860; and after her death to Elizabeth Miller, in 1903. He was called to his reward May 29, 1914. His last days were spent in the West Goshen church.

### **LEVI MILLER**

Levi Miller was born in Augusta County, Virginia, February 23, 1817. He came with his parents to Preble County, Ohio, in 1833. In 1840 he was married to Ursula Eikenberry. Two years later he moved to Miami County, Indiana. He was poor, as most of the settlers were. He had to make great sacrifices to pay for the first land he bought. To meet his obligations at one time he rode a colt to Preble County, Ohio, sold the colt and made the return journey on foot. Before he died he came to own one thousand acres of land, besides being a stockholder in a bank.

But Brother Miller was a noble steward of money. He was always liberal. In 1889 he erected and presented to Middle Indiana the Old Folks' Home, together with fifteen acres of land. Three years later he built the Orphans' Home and made a present of it to the District. These homes have continued to be a blessing long after the donor has passed away. He died December 21, 1902.

It is fitting that a few words should be said concerning one of his sons, Joseph E. Miller. He, like his father, was quite successful in business. Like his father, too, he was a large donor to the work of the church. He had been elected deacon in the Mexico church and was looked upon as one of its strong pillars. While in the vigor of manhood he was called away, leaving a widow and three small sons.

### MARTIN MILLER

Martin Miller, a native of Rockingham County, Virginia, came to Indiana during the early sixties. His wife was a daughter of Elder Jacob Frantz, of Bellefontaine, Ohio. He first settled near Mexico, and later in the Somerset church. Here he was called to the ministry and ordained in 1905. He died in 1914.

His eldest son, William, was elected deacon at Somerset in 1893. Later he settled in the Mississinewa church, which called him to the ministry and later ordained him to the eldership. He presided over the Mississinewa church and other congregations before his death, in 1912. His brother, Jacob Andrew, was called to the ministry at Landessville in 1898. His wife is a daughter of Elder Jacob Tinkel. Later he moved to Mississinewa, where he was ordained in 1911. Since 1913 he has been the presiding elder. He is active in the District, and at present a member of the District Mission Board.

Mary E., the eldest daughter of Elder Martin Miller, married William, the eldest son of Elder Jacob Tinkel. After his death she remained a widow for twenty years, when she was married to Alexander Studebaker, of Shideler. Her son, William, is a teacher and a minister at Taft, Texas. Her oldest son, Toney, is an active worker in the Somerset church.



Elder R. H. Miller

### ROBERT HENRY MILLER

Robert Henry Miller was born in Shelby County, Kentucky, June 7, 1825. His father, Robert Miller, was a native of Rockbridge County, Virginia. When a young man he emigrated to Shelby County, Kentucky, where he married Miss Mary Blades. To them were born eight children, of whom Robert H. was second. The parents were poor, but industrious. When Robert was 7 years old they moved to Montgomery County, Indiana, and settled near Ladoga.

The country was then new and educational advantages were few. In the old log schoolhouses, for which Indiana has become famous in "The Hoosier Schoolmaster," Robert enjoyed a few months of school each year. He was quiet and studious. During vacation he would rather take his books and spend a day in the woods in deep meditation than to play with other boys. For a while he attended the Waveland Academy, a Presbyterian school for the preparation of

teachers. He taught two terms in the common schools of those days.

From boyhood he took great delight in debating and always was noted for the force of the arguments he brought to bear upon the proposition he undertook to prove. Though naturally timid, his opponent in debate could never intimidate him nor drive him from his position. He took an active interest in a mock legislature that continued for some time. He afterwards studied law at home, but never regularly practiced at the bar; though he was engaged in minor cases and was called in the language of those days "a pettifogger." He early came in demand as a temperance speaker, and as such was known in his own and surrounding neighborhoods. He also took part in some political campaigns. In his early years his voice was not good, but he made successful efforts to improve it. He was a ready wit and often put his antagonist to a decided disadvantage in repartee.

From a boy Robert Miller was known for his strong and noble character. He was no partner in the vices of those early days. When 19 he became greatly interested in a Methodist camp meeting. Whatever his convictions were, he did not join, partly because of his father, who was a strong Baptist and much opposed to the Methodists. After his marriage into the family of a deacon of the Church of the Brethren he became more and more interested in the doctrines of that church. Under the preaching of Elder Elias Caylor he and his wife were baptized in the spring of 1858, into the Racoon congregation. August 16, 1858, he and David Stoner were called to the ministry.

Before going further into his active church work we want to notice his family life. He was married to Sarah C. Harshbarger November 19, 1846. She was a native of Virginia, the daughter of Samuel Harshbarger, a deacon in the Church of the Brethren. To this union were born eight children. Two of them died when small. Family sickness and some financial reverses brought hardships to their married life. His active work in the ministry took him away from home a great deal. This threw many cares and much responsibility upon his good wife. But she bore them bravely. His second son, John H., died September 4, 1877, at the age of 22,

after an illness of nearly two years. He had been his father's main helper in running the farm, and his loss added new difficulties. February 1, 1880, his third daughter, Sarah Jane, died of consumption. About this time he failed financially. These sorrows and disappointments were too heavy for Sister Miller. Her feeble health and waning strength could not resist an attack of pneumonia, which occasioned her death March 26, 1880. In *The Primitive Christian* two week later Brother Miller paid the very highest tribute to her character and faithful service.

The years from 1860 to 1880 had been very busy ones for him. He was soon advanced and ordained and given charge of the Raccoon congregation. Though he was engaged in farming to earn a livelihood for his family, he never neglected his church work. Whenever he had any time to spare he was with his books and hard at study. He took an active interest in all lines of church work. He won the confidence of his brethren, who were not slow in placing work and responsibility in the hands of one so able. As a debater, writer, preacher, bishop and a power in the Annual Conference, he was considered in the foremost ranks. Even the educational interests were not to escape his interest and service.

Shortly after his wife's death, in 1880, Elder Miller was tendered the presidency of Ashland College, Ohio. Though not posing as a school-man, he accepted with the hope that he might inspire his brethren with a greater zeal for education, and help to direct the school interests in right channels. He spent most of his time among the churches, working in the interests of the college. He gave much inspiration to students in his chapel talks. The first year he was at Ashland was the most successful one the school had ever had. He was elected for another year and had begun his work favorably. But the Progressive element was growing and gradually the trustees took that position. This movement Elder Miller could not endorse, and he resigned December 31, 1881. The next year he moved to North Manchester, which was to be his future home.

He early began to uphold the doctrine of the Brethren in public debates. This especially fitted him to write, in 1876, his one great book, "The Doctrine of the Brethren De-

fended." For forty years this has remained a standard work among the Brethren in the defense of their principles. His principal debates were as follows: With Nathan Green, a minister of the Disciple church, in 1861, near Greencastle, Indiana; with B. M. Blount, Disciple, February, 1869, in Howard County, Indiana; in March, 1872, with Elder Jewell, Disciple, in Hamilton County, Indiana; in February, 1875, near North Manchester, with W. S. Manville, Christian; in June, 1875, at Gogginsville, Virginia, with Daniel Hodges, Methodist; in February, 1876, with Aaron Walker, Disciple, near Peru, Indiana; in August, 1882, with Elder Morgan, Disciple, in Newton County, Missouri; with Aaron Walker, 1887, near Muncie; in March, 1889, near Rockingham, Missouri, with Daniel Sommer, Disciple. The last debate attracted much attention, perhaps more than any other. It was published in book form and widely circulated. Elder Miller never hesitated to accept a challenge for a debate, provided his opponent would accept clearly-stated propositions. He, himself, was clear-cut and logical, numbering his arguments and clearly defining them before proceeding with the evidence. He was, without question, the greatest debater the church has produced, and has so clearly set forth the argumentative positions of the church that there is but little use and desire for debates since his day.

From 1870 to 1880 a number of religious papers came into existence in the Church of the Brethren. This was before the church assumed the responsibility and control of any church periodical. *The Primitive Christian*, *The Pilgrim*, *The Brethren's Advocate*, *The Gospel Preacher*, *The Progressive Christian* and *The Brethren at Work* were the leading papers.

Considering the ability and prominence of R. H. Miller, we would hardly expect him to be a silent reader during this change and prolific output of church papers. While he is not remembered so much for his work in connection with the press as in other fields, he has been actively associated with four papers. During 1877 he was associate editor of *The Brethren at Work*, and for the next two years a special contributor. During 1880 he was editor of the western department of *The Primitive Christian*. During 1881, while living at Ashland, Ohio, he was one of the editors of *The Gospel*

*Preacher* until that paper became the exponent of Progressive views. After the publishing interests became consolidated, and *The Gospel Messenger* became the only paper authorized by the church, R. H. Miller was given first place on the advisory committee, a position to be held until his death.

Elder Miller always preferred talking to writing. Had it not been for this we would likely have more important literature from his pen. His editorials did not cover a wide range of subjects. They were largely confined to questions before the Brotherhood at that time. They were always on the side of the decisions of the church, and no doubt wielded a great influence in those days of upheaval and change.

Next to the Bible, Elder R. H. Miller held that the Annual Meeting was the highest authority to direct the church and the actions of individual members. Whatever might be his beliefs, which he always defended in council with great ability, when a decision was once made he submissively yielded his own opinions until he had another opportunity in the same council to get decisions changed to what he considered right.

For twenty years he was one of the most prominent men in the Conference, and took part in the discussion of the most important questions. He did not covet official position at the Conference. He served on the Standing Committee twelve times. He was moderator but once and reading clerk twice. He was a member of most of the important committees appointed by Conference. Few men were sent on more committees to churches than he. He was very resourceful in meeting a trying situation. He had the happy faculty of stating a proposition in such a way that it would give the least possible offense. He would frequently suggest compromises by which all contending parties could be satisfied. No difference how great the excitement or provocation, he always kept cool. When the division in the church came, in 1881 and 1882, he stood loyally by the principles, and through his ability and tact many were kept from leaving the church.

R. H. Miller was elected to the ministry by the unanimous vote of the church. Surely the choice was made by the direction of the Holy Spirit. Though at different times he



was a debater, farmer, educator, author and editor, yet he was, above all other things, a preacher of the Gospel. He preached well from the very first, and soon became one of the best pulpit orators in his church.

Elder Miller was a text preacher. He took a text and stayed with it. Again and again during the discourse he would come back and emphasize the words of his text. Other preachers might have been more brilliant in style and diction than he; but few men ever had more power of indelibly stamping the text and its meaning upon the minds of his hearers. He was not a revivalist, but had few equals as a doctrinal preacher. He prepared his sermons carefully and then, aided by the Holy Spirit, delivered them with great power. There was a steady flow of simple, but thrilling words. There was an animated twinkle in the eye, a pleasant smile upon the countenance, and a kindness in every tone that exerted an inexplicable effect upon his hearers.

While living at Ashland, Ohio, September 15, 1881, Brother Miller was married to Sister Emma Norris, of Frederick County, Maryland. She became his faithful companion in his labors at North Manchester. To them were born five children, one of whom died in infancy. The other four grew to manhood and are still living. R. H. Miller, Jr., is a young minister of ability in the Church of the Brethren and does much credit to his able father. The mother and widow is still living at Ladoga, Indiana. She is still active in church work, desiring to live, that it may be said of her as she has often said of her able husband, "He served well his day and generation."

Elder Miller's task at North Manchester was great. It was just at the period when both extreme elements were leaving the church. Without his masterful leadership many others would have gone. In all his work he was mild, but firm. He never desired to go faster than he could take his church with him. Through his influence the Manchester church became strong in numbers and real strength and has remained so until this day. Then the year before his death the old house west of town was replaced by a large brick structure. His was one of the first funerals held there.

During eight years of his work at North Manchester

Elder Miller and family lived on a farm. Here he made a comfortable living, though the many calls for church service interrupted his home duties. His life in the home was one of kindness, patience and self-sacrifice. He was highly respected in the community in which he lived, by both the members and those outside of the church. He was a master in interesting and profitable conversation, and always gave his brethren and neighbors much joy by a pleasant visit.

Two years before his death he moved his family to a little farm near the country house of the North Manchester congregation. This relieved him of the duties of the farm and connected him more closely with the church work. But failing strength prevented much active service. In January, 1892, he went to Mount Morris to deliver a series of doctrinal sermons during the special Bible term. While there he was stricken with pneumonia, and after a few weeks' sickness, in the home of his brother and friend, Elder J. G. Royer, passed from earthly labor to reward, March 8, at 10 A. M. Two days later the funeral was held in the Manchester church, with Brethren J. G. Royer and D. L. Miller officiating. It was one of the largest funerals ever held there. In the beautiful cemetery near the church his body was laid to rest to await the resurrection of the just.

Many more things might be said about this many talented man of God. His life and services have been more fully recorded in a book by Otho Winger, and published by the Brethren Publishing House. In the introduction of this book Elder D. L. Miller says: "We gladly welcome the biography of one of our great leaders of the church, a man who left a deep impression upon her work during the last half of the nineteenth century, a man who had the courage of his convictions, a man faithful to Christ and the church, a man of strong mentality, a logician and debater, a wise counsellor, a leader among men, a mighty man of God who fell in the harness doing valiant battle for the truth, Elder Robert Miller."

### MISHLER

Elder John D. Mishler was the son of Daniel and Catherine Mishler, early settlers in the Eel River congregation. He was married to Sarah Haines, the daughter of Samuel

Haines, another pioneer member here. They united with the church May 1, 1886. May 2, 1896, he was elected deacon. August 5, 1899, he was called to the ministry. In this office he proved faithful and efficient. He was advanced in 1909 and ordained to the eldership December 29, 1906, at Rossville, Indiana, where he was pastor of the church two years.

Though he was in middle life when called to the ministry, he at once made the best preparation possible for his work. He became very efficient as an evangelist, holding many series of meetings and leading many into the kingdom. His heart was much in the work, and he continued actively until failing health caused him to cease his labors. For several years he was troubled with hoarseness. A trip to the West and another to Florida failed to relieve him. He passed away March 29, 1914, just having passed his 50th year.

As an elder he was tactful and able. At one time he had charge of the Spring Creek, Huntington City, and Huntington country churches. He was active in the work of Middle Indiana. For two years he was trustee of Manchester College, serving a part of the time as a member of the executive board. He was successful financially and left a considerable estate for his wife to administer. One daughter, the wife of Floyd Rife, survives him.

George Mishler was a brother of John D. He was called to the ministry in 1896, but soon after moved to Nebraska, where he has rendered good service to the church. His first wife was a daughter of Daniel Horning, a deacon in the Manchester church. After her death he married his brother's widow. Their home is near South Whitley, though they spend much time working among the churches.

## MOSS

William Moss, the first elder of the Mexico congregation, moved there from the Four Mile church in Union County. He was a portly man, weighing over 200. He always wore a loving smile and was very sociable. He had only the usual common school education of his day. He had great power with the people because of the life that he lived. He had some favorite sermons, one of which was "Philip and the Eunuch."

He was a very popular man with the people in general, so much so that he was frequently urged to represent his people in the State legislature. He came when the land was cheap and new. Having considerable means he soon had his land under cultivation and raised an abundance of crops. He was very liberal in helping the poor people of his day, selling them grain and giving them their own time to pay for it. He was a tactful elder, laboring earnestly for the welfare of the members. He in company with one or more deacons would spend days on horseback, visiting the scattered membership of that congre-



Eld. Abraham Moss

gation. To him is due much of the early success of the Mexico church. He died February 3, 1857, in his 73d year.

William Moss had three sons who were ministers in the Church of the Brethren—Abraham, William, Jr., and Philip. Abraham Moss remained in Union County. He was called to the ministry about the time his father was. He became a very able preacher and served his church for twenty-five years. His preaching not only attracted the attention of his brethren, but he was widely known and highly respected by those outside of the church. He served once on the Standing Committee and often on other important committees. We would probably have known much more of him had his life not been cut short by typhoid fever.

William Moss, Jr., was elected to the ministry at Mexico about 1850. He never felt he could preach, but was a good counselor. Philip was placed in the ministry in the Bachelor Run church. He later moved to Greene, Iowa, where he died.

Another son of William Moss was David. His son, Aaron Moss, was elected to the ministry in the Somerset church in 1875. Since then he has lived in the Roann, Howard, Landessville, Huntington City, Salimony and West Manchester congregations. He was ordained at Landessville in 1896. He has done considerable evangelistic work. His first wife was Ellen Winger, daughter of Joseph Winger, of Grant County. His second wife was Catherine Risinger, of Wells County. Their son, Loring, is a minister at Portage, Ohio.

### A. I. MOW

A. I. Mow was called to the ministry in the Camp Creek church in 1880, about the time that congregation was separated from the Yellow River. In 1889 he moved to the Walnut congregation, near Argos, where he lived thirteen years. He lived one year in the Springfield church, and was here ordained in 1902. He then moved to Idaho and remained until 1916, when he returned and located near Plymouth. Brother Mow is a graduate of the Indiana State Normal, and taught school for a number of years. He was one of the earliest advocates of schools among our Brethren. He has taught homiletics in Manchester College. His son recently won the Rhodes scholarship and is now in Oxford, England. His daughter, Anetta, has just been appointed missionary to India.

### ELDER J. C. MURRAY

John Clinton Murray was born at Hagerstown, Indiana, February 26, 1846. His parents were Aaron and Marie (Harris) Murray. They were members of the Methodist church. When John Clinton was but a boy his parents moved to a farm near Liberty Mills, Indiana, where he grew to young manhood. When the call to arms came, in 1861, he early responded, entering the army December 1, 1861, and remaining in service until October 24, 1865. He served in the Western Division and took part in such well-known battles as Champion Hills, Vicksburg and Port Hudson.



Elder J. C. Murray

After his return from military service Brother Murray became most interested in his spiritual welfare. Though raised a Methodist, he was much impressed with the faith and practice of the Church of the Brethren. He was baptized in the old Eel River congregation by Elder Jacob Metzger in April, 1867. In the next few years he lived at Neosha, Kansas, and Roann, Indiana, and later moved into the bounds of the Clear Creek congregation, where he was called to the ministry on the first Saturday of June, 1878. Before his election to the ministry he was superintendent of a Sunday-school at Clear Creek, the first Sunday-school in that church. He has always been an advocate and supporter of Christian education and mission work, even at a time when to support such was not so popular.

In 1881 he moved into the Huntington congregation. There he was advanced in 1882, and on the 27th of the following February was advanced to the eldership by Elder Joseph Leedy. He was shortly after given charge of that congregation. Though there was much disorder in the church at that time, he soon had the church in good condition without the dismissal of a single member. In his work as elder Brother Mur-

ray has been firm but considerate, and has helped to bring some churches through serious difficulties. Beside his services to the aforementioned churches he has also resided in and served either as elder, minister, or pastor the following churches in turn: Manchester, Turkey Creek, Lanark, Illinois, Nappanee, Washington, District of Columbia, Indianapolis and Manchester.

Brother Murray has been twice married. In October, 1868, he was married to Susannah Baer. To this union were born three sons and one daughter. All of these died while quite young except one son. The companion of his youth died of cancer November 4, 1901. He later married Sister Mary Stutsman. Their present home is in North Manchester.

Brother Murray has been an able exponent of the principles of the church. His preaching is sound and gives food for thought. He has spent much time in evangelistic work, and through his efforts hundreds have been brought into the church. He still does much preaching for a man of his age and health. He is a wise counselor and is often called in cases where good advice is needed. He has served three times on the Standing Committee as well as other important committees.

### SAMUEL MURRAY

On Saturday evening, March 31, 1906, Elder Samuel Murray closed his earthly pilgrimage at the home of his son, L. E. Murray, at Indianapolis, Indiana. He lacked just one day of rounding out a century, for on the day following was to have been the celebration of his 100th birthday. Already he had received dozens of letters from brethren and friends congratulating him on the approach of the day. He had hoped to live to see that day and to preach a sermon, short though it would be. Elder J. W. Rarick, Otho Winger and others of the Indianapolis church had arranged to come on Sunday afternoon, have worship with him and listen to this patriarch. At the hour appointed they did meet, but it was to conduct his funeral services.

Samuel Murray was born in Huntingdon County, Pennsylvania, April 1, 1806. His home was a humble cottage, lo-



**Elder Samuel Murray**

cated in the forests, with many wild animals yet abounding. In 1812 his parents, John and Elizabeth Wellbaum Murray, moved to Southern Ohio, traveling by wagon to Pittsburgh, then by a flat boat to Cincinnati, and again by wagon to their new home, nine miles west of Dayton, Ohio. Here a small place was bought and cleared. The father was poor but an honest worker. After six years' toil in this new home he was called by death, leaving his wife and children in great poverty.

Upon Samuel, the eldest, fell the big responsibility of helping the mother. He learned the carpenter trade and the milling business. During these early years of toil he secured what education was possible in those days and which was even more than most young people had.

His first marriage was to Phoebe Hart in 1833. Soon after this both of them united with the Church of the Brethren. His wife died in 1835, leaving him with two children. He



married Sarah Myers, a widow, in 1837. To them were born seven sons and six daughters. His second wife died in 1863. His third marriage was to Catherine Studebaker, who died within a few years, leaving him another little girl. His fourth marriage was to Anna Heiney, who lived only a few years. In 1881 he married Sister Leah Eshelman, mother of Elder M. M. Eshelman. She survived him a short time, though she was too feeble the last few years to live with her feeble husband, each being taken care of by their children.

While living in Ohio Brother Murray was elected deacon, and three years later was called to the ministry. In 1851 he came to Miami County, Indiana, and located seven miles southwest of Peru. There was no church here and the few scattered members belonged to Mexico. Under Brother Murray's active leadership the Pipe Creek congregation was soon organized, and he became presiding elder after his ordination in 1857. From the few scattered members here when he came the church grew to 300 in number before he left in 1864. Few men, indeed, can point to such results of labor for the Master.

His third wife was from Huntington County. Here he moved in 1864, locating in the bounds of the Antioch church, and later moving into Salimony. Again his missionary zeal accomplished great things for God. In a few years the membership had increased fourfold, and Salimony became one of the strong congregations in the State. It was no uncommon thing for fifteen and twenty to be received after a few sermons by Elder Murray. His appeals to sinners were strong and effective. Middle Indiana owes much to him for increasing its membership.

After his 80th milestone was passed he ceased active labor, though he still enjoyed preaching occasionally. He made his home at different times at Mt. Morris, Elgin, Mexico and Indianapolis. His trust in the Lord was unflinching. Though he desired to live to be 100 years old, he was ever willing to hear the summons.

### ABRAHAM L. NEFF

Abraham L. Neff was a native of Franklin County, Virginia, born January 9, 1830. He was the son of John and Nancy Neff. He came to Indiana in 1852. Two years later he

married Lydia Whitehead. To them were born four sons and one daughter. They united with the church in 1862. In 1871 he was called to the ministry in the Solomon's Creek church, advanced in 1878 and ordained in 1888. In 1886 he moved to West Goshen and remained sixteen years. While here he had presiding charge for some time. In 1902 he moved to Syracuse, where he spent the remainder of his life. His wife died in 1912, and he followed her four years later. He was earnest in his church work and respected by those who knew him. His grandson, Rolla Neff, is a minister in the Bethany congregation.

### BENJAMIN NEFF

There are a number of Neff families who came from Southern Virginia to Indiana. Perhaps all of them came from the same parent family there, but we cannot trace the relationship.

Benjamin Neff was born October 27, 1824, in Franklin County, Virginia. He came to Wabash County, Indiana, in 1856. Two years later he was married to Elizabeth Fisher. There were born two sons and two daughters. One son was later known throughout the Brotherhood as a scholar, writer, traveler—Elder James M. Neff, who died at Lordsburg, California, after spending years in a hopeless fight against consumption. Another son, John H., is a deacon in the Clear Creek church. He has served two terms on the Mission Board of Middle Indiana.

In 1868 Benjamin Neff was called to the ministry in the Roann congregation. He was later advanced and ordained to the eldership. After coming to Indiana he lived continuously in the Roann church. He was known as a good counselor and was interested in educational and Sunday-school work. He was one of the first to lead out in organizing Sunday-schools.

His first wife died May 1, 1873. He was married a second time, in 1878, to Mrs. Fanny Kingery Young, a widow. She preceded him to the spirit land. After two years of affliction he peacefully fell asleep November 8, 1899.

## DAVID NEFF

Elder David Neff was a native of Franklin County, Virginia, born April 15, 1827. He was a son of David and Magdalena (Brower) Neff. In 1849 he emigrated to Indiana, making much of the trip by wagon in company with Martin Winger, the great-grandfather of the author of this book. At Springfield, Ohio, he first saw a railroad. His destination was one and one-half miles southeast of Roann.

As yet the country was mostly covered with forests. Roann was not yet started. David went to a common school the first two winters. The third year he was here he taught school. In January, 1852, he was married to Hannah Fisher, a daughter of Peter Fisher, of Mexico.

At this time the Roann territory was still a part of Mexico. William Moss and George Brower did the preaching through here. At a common meeting one Sunday in July, 1852, David Neff and wife and eight others united with the church. An organization known as Squirrel Creek was effected in 1855.

David Neff was elected to the deacon's office in 1861, called to the ministry in 1865, and ordained in 1872. About 1880 he became presiding bishop of his home church and continued as such nearly twenty years. These were busy years for him. Not only was he faithful in performing service in his home church, but he did much preaching elsewhere, especially in the Manchester church, where he was so often called to officiate at funerals. He had a musical voice, was a rapid and ready speaker, and above the average speaker of his day. In the District he was a leader, where he often served as officer of the District Meetings, and represented the District on the Standing Committee three times.

Elder Neff was three times married. By the first wife he had three children. One daughter became the wife of Elder Dorsey Hodgden. The only son, J. Henry, was for fifteen years a deacon at Roann before he was elected to the ministry in 1896. Elder Neff lived to the ripe old age of 86. For many years before his death he was totally blind. For his second wife he married Sister White, of Roann. After her

death he was married to Susie Miller Trump, who tenderly cared for him in his last years.

His son, J. Henry, two years after his call to the ministry, moved into the Sugar Creek congregation, where he lived the rest of his life, except one year spent at Rockford, Illinois, and three years in the Manchester church. In 1879 he was married to Carrie Minnich, a granddaughter of Elder Isaac Lawshe. They have two daughters. He was ordained in November, 1910. At the time of his death, May 5, 1916, he was presiding elder of both Sugar Creek and Pleasant View churches. His death was the result of a very bad case of cancer.

### HENRY NEFF

The name Neff is a very common name in Elkhart and Kosciusko Counties. One family of the Neffs is especially noted for the number of preachers it has given the church. The father of this family was Henry Neff, Sr.

He was born in Botetourt County, Virginia, about the beginning of the last century. He was married in Virginia to Anna Frantz. About 1833 he moved to Southern Indiana. In 1840 he moved to Elkhart County, settling at first in the northern, later in the southern, part of Elkhart County. Here he raised a family of six boys and three girls. The old home place is nearly three miles southwest of New Paris.

He had united with the church and had been elected to the ministry in Virginia. He took a great interest in the work of the church in Indiana. He was a colaborer with Elder John Leatherman in the oversight of the Turkey Creek church. He did much to build up the church at home and elsewhere. He died suddenly in 1868, at the Union Center church. His widow died in 1881.

Mary, the eldest daughter, married John Studebaker, a deacon in the Rock Run church. They later moved to Illinois. One of their sons, Daniel, became a preacher in the church. A daughter of John Studebaker married Abram Lear, and became the mother of Elder J. W. Lear. A second daughter of Henry Neff, Sr., Elizabeth, married Adam Lentz, and became the mother of Elders George W. Lentz and Charles W. Lentz, both well known ministers in Missouri. The youngest daugh-

ter, Susie, married Levi Arnold. Their son, Charles, is now the elder of the Solomon's Creek church, and John is deacon of Maple Grove.

Two of the sons of Henry Neff, Sr., were ministers: Daniel and Henry, Jr. Daniel Neff was an elder in the Union Center church, along with John Burkholder and John Anglemyer. He had three sons who are now preachers. William was elected in the Bethel church, ordained here and for some years has lived at Beaverton, Michigan. James was elected in Solomon's Creek and was the presiding elder there for some years until poor health compelled him to give up the work. Henry now lives near Middlebury. Another brother, Jacob, is a deacon, now living in Milford.

Henry Neff, Jr., was called to the ministry in the Union Center church in 1892. He was ordained in 1904 and had charge of the Union Center church at the time of his death in 1906. He is followed in the ministry by his son, Charles, the present elder of the Maple Grove congregation. Another of his sons, Elmer, is a deacon in the Maple Grove congregation while Melvin is a deacon in Bethel.

### LEVI AND BERTHA NEHER

Bertha Miller was the eldest daughter of Amos and Sarah Miller. She was born in 1873 in Missouri. Shortly after, her parents moved to near North Manchester, where she was raised. She began teaching at the age of 16. Later she completed the academic course at Mt. Morris College. In 1894 she was married to Levi M. Neher, of North Manchester. He, too, was a teacher and they continued a few years in this work. They spent three years in the Brethren's schools at Fruitdale and Citronelle, Alabama.

In 1894 she wrote the well-known book, "Among the Giants." This has had a wide circulation in schools and libraries. Since then she has done much with her pen, contributing many series of stories to different periodicals. For eight years she has contributed monthly articles for the *Brethren Teachers' Monthly*.

While in the South Brother Neher was called to the ministry. In 1902 they located at Milford, Indiana. Here they



**Bertha Miller Neher**

were the leaders in building up the town church, now known as Bethel. While here Sister Neher was given the authority of preaching. She has frequently improved this opportunity, always with good effect on the hearers.

In 1914 Brother and Sister Neher located at Warsaw, where they have since resided. They are members of the Washington congregation. Here Brother Neher was ordained to the eldership. They are the parents of five children.

### **DANIEL NEHER**

Daniel Neher was a minister in the Middlefork church for twenty-five years. He was a native of Rockingham County, Virginia. He moved, first to Preble County, Ohio, then on to Clinton County, Indiana, in 1837. He was called to the ministry in 1846 and ordained in 1858. In 1871 he moved to Southern Illinois. Here he showed his interest in the church by bearing one-half of the expense of building a meetinghouse. His wife was Mary Metzger. Three of their sons became ministers. Joseph D. was elected at Middlefork and died there

after years of service. Andrew moved to Kansas, where he was elected. John F. was elected at Middlefork, moved West, preached at different places and died in Oklahoma.

### **SAMUEL NEHER**

Elder Samuel Neher was a familiar name and face for years to many members living in Eastern Indiana. He was born in Stark County, later came to Allen County, Ohio, where he was called to ministry in 1863. Ten years later he moved to Wells County, Indiana. The work had just been started here by George W. Studebaker and Samuel Stump. Neither of these was resident. Elder Neher took up the work with zeal and courage. His field was the whole of Wells and Adams Counties and a part of Jay County. For thirty years he was the leading figure in the Walnut Level church. He was presiding elder of the Pleasant Dale, Blue Creek and Hickory Grove organizations. He rode far and near on horseback to fill his appointments. No sacrifice was so great as to tempt him to neglect his church duties. He died March 9, 1906.

His son, David Neher, was called to the ministry in 1898. He now resides at Custer, Michigan. His grandson, Oscar Neher, was called to the ministry in the Huntington City church in 1907. He is now a teacher in Mt. Morris College.

### **J. W. NORRIS**

James W. Norris is a native of Kosciusko County, Indiana. He was married to Huldah Campbell in 1892. He was called to the ministry in the Union church in 1904, and advanced two years later. In 1909 he was ordained in the Spring Creek church. In 1910 he moved to the Landessville church. While here he opened up the work in the city of Marion. The success was immediate and remarkable. In a short while a congregation was organized and a churchhouse erected. For five years he has been the pastor here. He served five years on the Mission Board of Middle Indiana. He has held more than thirty series of meetings, some of which have been attended with large gatherings. January 1, 1917, he entered upon the pastorate of the Salimony congregation.



Elder I. D. Parker

### ISAAC DILLON PARKER

The history of the Church of the Brethren for 1910 records the death of one of her able men, Elder I. D. Parker, who passed from labor to reward May 21. He was born January 22, 1847. He spent his boyhood days in labor on his father's farm, near Loudonville, Ohio. At the age of 18 he was left an orphan and without money. But he did have possessions that were of more value than gold. At 16 he had accepted his Savior and found him precious to his soul. The spare moments of his youth were spent in hard private study, and he was now prepared to begin teaching. His youthful experiences had developed within him pronounced convictions of right and an invincible determination to be useful in life.

He first taught in the country schools, improving his vacations by further preparation in private normal schools. Later he taught in a graded school and served one year on the faculty of the Salem College, at Bourbon, Indiana. Though



this early attempt of the Brethren to start a school did not succeed, Brother Parker became an ardent supporter of the educational movement in the church.

He has been a friend to all of our schools, and has contributed more or less to the support of all. He was one of the trustees of Ashland College, that selected Elder R. H. Miller as president of that institution in 1880. He later served as president of the board of trustees of Manchester College. It is due to his untiring industry and perseverance that the last-named institution remained a Brethren's school. When it seemed hopelessly in debt he entered the field and persevered until he had raised the money to cancel the debt and place the school as a free gift in the hands of the church. A few years ago he performed a similar service for the Maryland Collegiate Institute. He was a firm advocate of placing our schools under church supervision.

In 1873 he was called to the ministry, and ordained to the eldership a few years later by Elder James Quinter. He soon showed marked ability as a logical thinker and as an expositor of the doctrines of the church. In the days of upheaval and division he did much to hold his brethren faithful to the old mother church.

Brother Parker was one of our ablest evangelists. After his call to the ministry he gave up teaching, that he might spend more time in church service. For fifteen years he directed the work on the farm, and held from six to eight meetings a year. Not only did he succeed financially, but hundreds united with the church through his efforts. In 1893 he moved from Ashland, Ohio, to the Elkhart City church in Indiana. During the first years of his service there over sixty persons were gathered into the church. His preaching was not of the sentimental kind, but full of reason, warning and persuasive appeals. At times, in his great earnestness, he reached heights of genuine eloquence.

He was often selected to preach at the Annual Conference. He served four times on the Standing Committee, twice in an official capacity. He thoroughly understood church polity and had much influence in shaping the decisions of the Conference. He had few equals in placing on paper a statement in the best possible form. He frequently served on commit-

tees to churches. In this work he exercised great tact and forbearance, but was always faithful to the principles of the church. He was remarkably quick to grasp the situation in the solution of church differences.

He was thoroughly in sympathy with the missionary movements of the church and did much to gain financial support. In 1898 he became Traveling Secretary for the General Mission Board. He traveled all over the Brotherhood and secured as much money as any brother ever did. He did much of the work in the transference of Elder Jas. Gish's estate into the hands of the Board. The Mission Board always felt entirely safe in trusting such matters into his hands. He had the cause of missions and schools so thoroughly at heart that he presented their claims to the Brethren with almost irresistible persuasion. If he could not persuade the people as to the necessity of giving, it was of little use for others to try.

Brother Parker was a leader of marked ability, and under his guidance men might feel safe. His untiring energy, invincible determination, keen foresight and tact insured success. Being a man who did things, he was frequently misjudged, but he never complained. He was abreast of the age in all genuine progress. He did not accept every innovation, but always welcomed better plans and methods of doing the Lord's work. He was among the first to support Sunday-schools and Christian Workers' Meetings.

By many he will be remembered as a true and tried friend. One of his best sermons was "Friendship." His genial companionship was a constant joy to those who knew him best. To converse with him was to be benefited. Foolishness and jesting found no place with him. He knew the needs and activities of the church and loved to converse about them. He was ready to help his friends, and those in need, even to his own personal discomfort.

On Christmas Day, 1873, he was united in marriage to Sister Jemima Moherman. He was a kind and indulgent husband and always strove to make home happy. Sister Parker is left in her loneliness to carry out his plans and purposes, many of which looked forward to the enlargement of his Father's kingdom. Though no children ever came to bless their

home, yet many over the Brotherhood look to him as their spiritual Father.

For many months it was evident that Brother Parker was failing in health, yet he was ever hopeful and cheerful, and did not complain. He continued to do his share of preaching in the Goshen City church, where he had resided for the past four years. April 12 he and his wife went to their old home at Ashland. His health continued to fail. He attended his last public service May 15 at a love feast in the Maple Grove congregation. On the same day he received the anointing by the elders of the church. Yet no one suspected that the end was so near. The next Thursday he was stricken with a chill, and on Friday with an acute pain in the chest. Medical assistance could not relieve him, for the angel messenger had called. On Saturday he peacefully passed to the great beyond.

The funeral services were ably conducted by Elder Galen B. Royer, who had been so closely associated with Brother Parker for years in missionary endeavor. He reviewed the varied labors of the departed one and then impressed the necessity of so working that stars will be assured for the crown over there, and that we do not need to go empty-handed.

The news came with suddenness and sorrow to hundreds in the Brotherhood. Especially was he missed at the Winona Annual Conference, which assembled two weeks later. He was foreman of the program committee and had done much to insure the success of the great meeting. His impress upon the history of the church will be a living monument to him when marble columns have decayed.

### AMSEY H. PUTERBAUGH

Elder Amsey Hascall Puterbaugh was born near Elkhart, Indiana, December 30, 1851. His parents were Henry and Mary Lloyd Puterbaugh. His father was a deacon. His grandfather, Elder George Puterbaugh, moved from Miami County, Ohio, to Carroll County, Illinois, in the early fifties. In 1870 he moved into the Elkhart Valley church, where he spent his last years.

Amsey was an active and earnest young man. He attended Salem College, the Warsaw Normal and the National



Elder A. H. Puterbaugh

Normal University of Ohio. He taught school seventeen years, including eleven years as principal of schools at Oswego. In this profession he had recognized ability. At one time he was offered the position of superintendency of Kosciusko County schools, but he declined to accept.

He united with the Church of the Brethren February 17, 1869. One year later he was called to the ministry. He magnified his holy calling, believing that it was a great privilege to be called into the Lord's service. He was ordained May 29, 1884. He served as presiding elder the Washington, Portage and Elkhart Valley congregations. He was a trusted leader in his District. For eleven successive years he was writing clerk of the District Meeting, once he was moderator and twice did he represent Northern Indiana on the Standing Committee.

He was a clear thinker and a forceful speaker. He had remarkable power in the pulpit. One of the noblest efforts of his life was the dedicatory sermon for Manchester College, September 1, 1902. This was among his last sermons, for

disease was preying heavily upon him. His ability in homiletics was recognized throughout the Brotherhood. He often taught at Manchester Bible School for short periods. He edited "The Pulpit" in *The Bible Student*, and "The Preacher's Page" in *The Gospel Messenger*. He was a good judge of the merits of a book, and served for years on the Gish Fund Committee.

In 1876 he married Rilla Clem, of Milford, Indiana. Five children were born to them. His faithful wife bore her share of his trials and labors for the church. While faithful to his church, serving without remuneration, he taught school and farmed for a living.

In 1895 he moved from the Washington church, back to Elkhart Valley, the scenes of his childhood. Here he spent his last days and passed away February 28, 1903.

Brother Puterbaugh was a man respected by all. He was able, and always sincere. Life meant much to him. His Christian character was above reproach. His hope of eternal life was a pleasure to him, and to labor so as to be worthy of it was his highest joy.

### RARICK

The name "Rarick" is the English form of "Rairigh." Elder George Rairigh, whose father, John, had come from Germany, was a minister of much prominence in the Church of the Brethren in Western Pennsylvania. He had a son, John, a deacon, who emigrated from Plumville, Indiana County, Pennsylvania, first to Darke County, Ohio, later to Delaware County, Indiana, where he died. He had a brother, Isaiah Rairigh, who was a minister at Woodland, Michigan. Deacon John Rairigh had three sons who became preachers. I. F. Rairigh is now a minister and elder at Woodland, Michigan. His two brothers, J. W. and John, are ministers in Indiana but have changed the name "Rairigh" to "Rarick."

Jacob W. Rarick was born in Pennsylvania November 7, 1856, and emigrated with his father, first to Ohio and then to Delaware County, Indiana. Here he was married to Rachel Snider, a daughter of Deacon Alex. Snider, August 22, 1878. To them were born four children, three of whom grew to maturity.



**Elder and Sister J. W. Rarick, Children and Grandchildren**

In the fall of 1881 Brother Rarick was called to the ministry in the Mississinewa congregation. He was advanced the following year and ordained in 1890. He has taken an active part in the work in Southern Indiana. He has served as officer of District Meeting eight times and represented the District on the Standing Committee in 1898 and 1909.

When Manchester College opened, in 1895, he was one of the first students to enroll. He lived in the Manchester church eighteen months at that time. He was elder of the Mississinewa church from 1898 till 1905. He became greatly interested in the organization and growth of the Indianapolis church and did much to help secure the erection of the house. He was resident pastor and elder here from 1906 to 1908. Since then he has resided for the most part in Muncie, though he has lived for a time on his farm, four miles north of Muncie, and a second time for a few months in North Manchester. For four years he has been elder of the Four Mile church, where he has done most of the preaching. During his years of service he has also been presiding elder of Killbuck, Summitville, Beech Grove, Lower Fall Creek and New Bethel.

Brother and Sister Rarick have had great sorrow in the recent loss of their daughter, Ruth. She was of more than ordinary ability, a graduate of Muncie High School and of three departments of Manchester College, in which institution

she taught one year. She was married to Wilbert Halliday on the evening of her graduation from college, in May, 1914. They settled on her father's farm, where she lived until her death, November 2, 1915.

Brother and Sister Rarick's eldest son, Ora E., is a deacon in the Muncie church. Their youngest son, W. Carl, is an elder, now residing on his father's farm north of Muncie.

John Rarick is a younger brother of Elder J. W. Rarick. He was called to the ministry and ordained in the Mississinewa church. Another brother, Levi, deceased, was the father of Ralph Rarick, who was called to the ministry in the Solomon's Creek church. He is now a student in Bethany Bible School. He has just published a history of the Mississinewa church.

W. Carl Rarick was born on a farm north of Muncie, September 15, 1885. While his father was attending school at North Manchester, Carl was baptized April 17, 1896, by President E. S. Young. He was always eager to learn, and completed the high school course at Muncie in the spring of 1904. The next year was spent in Manchester College, where he received the B. E. degree. The years 1905 to 1910 were spent in teaching. He married Mary Esti Hooke, daughter of L. J. Hooke, a deacon, in 1907.

He was called to the ministry in the Indianapolis church April 22, 1910, and advanced four months later. He was active in his calling from the first and served the Indianapolis church as pastor one year. In 1912 he spent a few months at Bethany. Then he accepted a call from the Elgin church to become its pastor, giving two years' service there. During a part of this time he edited the outlines of the Christian Workers' topics. From August 1, 1914, to January 1, 1917, he has been pastor of the White church, with D. C. Campbell as presiding bishop. On December 4, 1915, he was ordained to the eldership. He now resides within the limits of the Mississinewa church.

### DAVID R. RICHARDS

Elder David R. Richards was born in Lawrence County, Pennsylvania, November 3, 1840, and died in Fortville, Indiana, June 14, 1912. He came with his parents to Indiana when

quite young. His father was a Methodist preacher, and he, too, was a member of that church for a time. But in 1872 he was convinced of the doctrines of the Brethren and was baptized by John H. Caylor.

He was earnest in the work of the church and was soon chosen deacon. In 1881 he was elected to the ministry and ordained in 1893. The same day he received the oversight of the Beech Grove church and remained its faithful shepherd for seventeen years.

In his preaching he was simple and earnest in his appeals to men. He was a zealous supporter of Sunday-schools and prayer meetings. For ten years he was active in the mission fields of Southern Indiana.

### JACOB RIFE

Elder Jacob Rife was born in Boston Township, Wayne County, Indiana, October 17, 1826. His parents were John and Frances Rife, of German descent, who had migrated from the Shenandoah Valley, Virginia. He was left without a father when he was but 3 years old. He knew what were the hardships of those early days, and he met them successfully. He knew life's sorrows, too. During the great cholera scourge, in 1849, he saw his favorite brother fall a victim to the dread disease, and with his own hands he tenderly laid him to rest.

He was united in marriage to Esther Stanley October 15, 1846. She was a daughter of Zachariah Stanley, one of the original settlers of this part of the country. Together they lived and worked for more than half a century. To them were born seven children, three of whom reached maturity. They built up a beautiful country home and were successful in a business way.

They united with the Church of the Brethren in August, 1851. The following year he was chosen to the ministry and by 1869 was ordained to the eldership. Though he had but a fair education he became quite an able minister. He was a born preacher. His life among his people supported his preaching. It is said he preached more than 900 funerals. He believed in missionary work and nobly did his part. Near and far, in





**Elder Jacob Rife and Wife**

Indiana, Ohio and other States, he witnessed for Jesus Christ. For more than thirty years he traveled more than 3,000 miles yearly to preach the Gospel. He was a great friend of the young people and had much influence over them. Through him many were brought to Christ.

He took a great interest in the affairs of the church. In his District he was active, often serving the District Conferences as moderator. He represented Southern Indiana on the Standing Committee a number of times. He was often appointed by the General Conference on important committees. For thirty years he was the efficient shepherd of the Four Mile congregation. Of his work and influence a friend of his has this to say:

"No one ever listened more submissively to the clarion call of duty than he did. Were any sick, he was at the bedside to help and cheer. Did death spread his dark wings over a home, he followed swiftly on the heels of sorrow, with the balm and comfort of a Christian's faith. No human soul ever appealed to him in vain for sympathy or aid if in dire distress, so that it can be truly recorded of him that he hath done what

he could to make this old earth a better place for mortals to live in. More powerful than any words he uttered was the simple, childlike faith that characterized his daily life. He accepted every experience that came into his life as a part of God's great plan for his spiritual development."

After a short illness he passed away May 2, 1903. His last hours were spent in the triumphs of a living faith and in expressing to his family comfort and consolation, and in pointing to the home beyond. Funeral services were conducted by Elder L. W. Teeter. Sister Rife died September 19, 1915, aged 79 years, 1 month and 13 days.

This report is taken from his obituary, written by a friend.

### ABRAHAM RINEHART

Since the death of Elder Samuel Murray, in 1906, Elder Abraham Rinehart has been the oldest elder in Middle Indiana. He was born in Preble County, Ohio, July 6, 1823. He was a son of David Rinehart, a deacon. He moved to Cass County, Indiana, in 1847. Here he united with the Upper Deer Creek church in 1861. In 1863 he was called to the ministry and ordained in 1870. During the next ten years he was the presiding elder of the Upper Deer Creek church. In 1881 he moved into the Pipe Creek church, where he lived the remainder of his life. He took great interest in the mission field in the western part of Middle Indiana. He made many trips in search of isolated members, preaching to hungry souls who had little chance of hearing the Gospel. He received into fellowship many in these fields. During the last few years of his life he was quite feeble but always enjoyed visits from his brethren. He died November 30, 1916, having passed his 93rd year.

His wife was Elizabeth Toney, a sister to Elder William S. Toney. She died in 1906. Her grandfather, Carey Toney, of Preble County, Ohio, lived to the advanced age of 104, while his wife was 103. They lived together as husband and wife seventy-eight years.

### ROOSE

To John and Mary Ann Roose were born two sons who were to become ministers of the Gospel.

Hiram Roose was born in Columbiana County, Ohio, Sep-

tember 20, 1854. When quite small he came with his parents to Elkhart County, Indiana, where he grew to manhood. He was married to Mary E. Wise in 1881. In 1884 he was called to the ministry in the Yellow Creek church. After fourteen years of faithful service he was ordained in 1898 by Amsey Puterbaugh and John Metzler. For eighteen years he has been the presiding elder at Yellow Creek.

Eli Roose was born at Wakarusa, Indiana, January 23, 1857. He was married to Ellen Culp December 25, 1881. In 1887, in the Yellow Creek church, he was called to the ministry, to assist his brother, Hiram. He was ordained to the eldership in the fall of 1896 at Buchanan, Michigan, by Elders I. D. Parker and Daniel Whitmer. He had charge of Berrien church mission for four years. Since 1902 he has lived in the Union Center church. He has had presiding charge at Berrien, Fort Wayne, and Maple Grove. In 1910 he represented Northern Indiana on the Standing Committee at Winona Lake.

### GEORGE PHILIP ROTHENBERGER

George Philip Rothenberger was born in Germany about the opening of the nineteenth century. He was brought up in the Lutheran faith but was dissatisfied with the coldness of the State Church and moved to Zürich, Switzerland. He first joined the German Reform church and later another body that had been started by a man named Froelich. He became a noted preacher here, opposing infant baptism, civil oaths and military service. In 1838 he began to advocate trine immersion. The next year Elder Henry Kurtz returned to Germany from America for a visit. He came to Switzerland and did some preaching. Several requested baptism, among them being G. P. Rothenberger. This caused the man Froelich to become his bitter enemy. He was persecuted very severely and had his faith tried in many ways. During these years he and Henry Kurtz kept up a correspondence. In 1845 he came to America, settling first in Carroll County, Indiana, and in 1851 in Kosciusko County. Here he became the leading worker in the organization and work of the Tippecanoe church. He was its presiding bishop at the time of his death, October 30, 1881. His son, Daniel, succeeded him as bishop and re-

mained in charge until his death. Another son, Jacob, became a minister in the Progressive Brethren Church at Lapaz, Indiana.



**Elder J. G. Royer**

### **J. G. ROYER**

J. G. Royer gave the first thirteen years of his ministry to Indiana. He was a native of Union County, Pennsylvania, born April 22, 1838. At an early age he began teaching school, and was a teacher nearly all his life. In 1861 he was married to Elizabeth Reiff. This led to his settlement at Burnetts Creek, Indiana, in 1871, for some of Sister Royer's people had settled here before. Brother Royer had been elected deacon in 1862. The Indiana Brethren at once saw his ability and called him to the ministry in March, 1872. While engaged in the schoolroom he found much time for preaching, too. In 1881 he was ordained to the eldership. By this time he had become prominent in Middle Indiana, where he often acted as officer of District Meeting.

His work as teacher at Burnetts Creek and as superintendent at Monticello had attracted attention elsewhere. In 1884 he was called to the presidency of Mt. Morris College, a

position he filled with honor for twenty years. His work during the last thirty-three years of his life belongs to the history of the Brotherhood.

### RUPEL

This name is familiar in the large Pine Creek church in Northern Indiana.

David Rupel was born in Somerset County, Pennsylvania, in 1811. His parents, Jacob and Anna, had come from Germany. In 1830 David came to Elkhart County. In 1836 he married Sarah Melling. To them were born six children. In 1852 they united with the church, being baptized by Elder Jacob Miller. He was called to the ministry the next year. There was no public house of worship, as yet. So he built a house with large double doors so that it could be used for church services. In 1856 he was ordained and given oversight of the church. For thirty-four years he was the faithful bishop. During this time Pine Creek grew to be the largest congregation in Northern Indiana. He died January 24, 1894.

A. M. Rupel, a son of David Rupel, was called to the ministry in 1875 and was ordained in 1898. He died in 1914. Another son, D. W. Rupel, was a deacon in Pine Creek church for many years. His son, C. F. Rupel, was elected to the ministry in 1898. His wife is a daughter of Elder Daniel Whitmer. They now reside at Plain, Washington.

A daughter of Elder David Rupel was the wife of D. H. Weaver, who served the church as minister a number of years. He died at Raisin City, California, 1915.

Another daughter was married to Jonathan M. Cripe in 1876. After serving the church as deacon for a short time, he was called to the ministry in the Roann church, Indiana, in 1901. He was ordained to the eldership in 1905 in the Oak Grove congregation. Their eldest daughter, Una, became the wife of Elder Lafayette Steele. Another daughter, Winnie, is a missionary in China. A son, Charles C., is pastor of the church at Lewiston, Minnesota.

### SCHWALM

Indiana has all of the Schwalm ministers in the Brotherhood. They are three in number, a father and two sons.

H. M. Schwalm is a native of Eastern Pennsylvania and is of German descent. He was born November 18, 1855, the son of Samuel and Elizabeth Schwalm. He had never heard a sermon by the Brethren, nor one preached in English until he came to Indiana in 1875. He united with the church in 1878. In the spring of 1882 he was called to the ministry. As Elder John Metzler became more advanced in years, the work of the Baugo church fell more heavily upon Brother Schwalm. He was ordained to the eldership in 1900, by Elders Eli Roose and Amsey Puterbaugh. For fifteen years he has been the presiding elder at the home church. For twelve years he had charge of Osceola. For some years he lived in Wakarusa, but now resides on a farm north of town. He has been successful in a financial way. His wife's name was Margaret Spohn. They have raised a family of eight children. The children and their companions are all members of the Church of the Brethren.

Harvey Schwalm was called to the ministry in the Yellow Creek church in 1910. He still lives here. Vernon F. Schwalm was called to the ministry at Baugo in 1908. He spent several years in preparation at Manchester College and Chicago University. He is now head of the department of history in Manchester College. His wife was Florence Studebaker, of the Studebaker family of Delaware County.

### DANIEL SHIVELY

Daniel Shively, of Elkhart County, was born in Stark County, Ohio, May 31, 1827, and died in Goshen, Indiana, at the age of 79 years, 4 months, and 13 days. He was married to Esther Whitehead January 22, 1852. About this time they were received into the church.

When the Solomon's Creek church was organized in 1856 with Frederick P. Loehr as minister, Daniel Shively was chosen deacon. Two years later he was called to the ministry. When Frederick Loehr moved to Michigan, in 1865, Daniel Shively was left alone in the ministry until the following year, when George W. Cripe was elected. For several years he was practically in full charge at Solomon's Creek before his ordination in 1878. He was the honored and respected elder

of his congregation during most of his remaining years. During this time he had as his collaborators G. W. Cripe, Peter Hammon, Joseph Hardman, George Domer, Lewis Muntz, Jesse Calvert, A. L. Neff, W. R. Deeter, J. H. Warstler and others. He worked well with his church and official body.

His education was limited, but his zeal was unbounded. He preached many funerals, baptized many, and it is said that he officiated at more funerals than any other man in Elkhart County. No sacrifice was too great for him to make for the church. His home was a hospitable retreat for friend and stranger alike.

He was not a text preacher, but could interest his congregation and often preached excellent sermons. He had the gift of song and was never more happy than when engaged in singing. At the Annual Meeting at Ashland, Ohio, he and Paul Wetzel together sang a German song. He lies buried in the Baintertown cemetery, near to where the Annual Conference was held in 1852.

#### D. P. SHIVELY

Daniel P. Shively was born in Montgomery County, Ohio, November 24, 1841. At the age of 11 he came with his parents to Miami County, Indiana, and located in Pipe Creek Township, where he did his life's work. As a boy he was of a cheerful, buoyant disposition, which won for him many friends among his associates.

"His wedded life with Harriet Little, dating from January 24, 1864, to his death July 4, 1900, was one of true love and affection. Although he was called from his home often, he never got used to being away from his dear wife and children. He always went away from home with a heavy heart at the thought of being away from his loved ones, and would return again as soon as duties would allow."

He united with the church while young. He was elected deacon in 1871, and called to the ministry September 18, 1873. In this work he proved both able and efficient. He was ordained November 4, 1889. As an elder he was as a father to his people. He presided with tact and dignity and had the confidence of all his people. He had oversight of his home



**Elder D. P. Shively and Wife**

church for nearly ten years, and at the time of his death in July, 1900, had charge of three other churches.

Elder Shively was active in the work of Middle Indiana. For ten years he was a trustee of the Old Folks' and Orphans' Home and did much to place this institution on a good working basis. He was a member of the Mission Board a number of years, always ready to preach the Gospel wherever he could. He was reading clerk of the District Meeting four times and moderator five times. For each of these offices he was naturally able. He had a strong clear voice, a pleasing personality and a dignity of bearing that all had to respect. He was a member of the Standing Committee in 1893.

D. P. Shively was a man of extraordinary natural ability. He was a good conversationalist. Few men were more welcomed or respected in the homes of those who knew him. He was a close student of the Bible and had much power in the pulpit. His arguments were always convincing, an encouragement to the Christian and a powerful warning and appeal to sinners. When it was known that he would preach there was seldom wanting a large audience.

In his home community he was highly respected. People knew him as "Uncle Dan." In business he was straightfor-



ward and honest. He officiated at many weddings and funerals. He had great power to console the sorrowing.

About his last work was in connection with Annual Conference held at North Manchester, Indiana, in 1900. He did much to make this meeting a success. Soon after this he was suddenly stricken with heart disease.

### SHIVELY

The father of one branch of the Shively family in Indiana was Elder George Shively. He came from Virginia to Stark County, Ohio, in an early day. Here he was called to the ministry and became both active and well known in the church. When his children began moving to Indiana, in the forties, he too came and settled in the eastern part of St. Joseph County. He spent his last days in the Camp Creek congregation with his son, David.

Brother George Shively had six sons: Jacob, David, George, Joel, John and Daniel. The first two and the fourth were ministers in the Church of the Brethren. Of Jacob, a more extended account will follow. David was called to the ministry in the Yellow River congregation. He was one of the promoters of Salem College. He was the first elder in the Camp Creek church and was succeeded by his son, George. The latter died in 1899 at Nappanee. He was followed by J. W. Shively, a distant relative. Joel Shively came to Indiana in 1854. He was called to the ministry in 1857. He died at South Bend, Indiana, March 6, 1898. He was the father of Hon. B. F. Shively, the late United States senator from Indiana.

Jacob B. Shively will, for several reasons, receive considerable attention in this sketch. He was born in Stark County, Ohio, July 23, 1820. He was united in marriage to Anna Bortz, July 4, 1841. To them were born twelve children. In 1864 they had the great sorrow of losing, in one week, seven of their loved ones of scarlet fever.

Jacob came to Marshall County in 1845. He was elected to the ministry in 1851, at the time the congregation was organized by James Tracy, Henry Neff and John Leatherman. He was soon ordained and placed in charge of the church.

With great energy and zeal he went forth on his mission. No sacrifice was too great for him to make for the good of others. He would go through snow and rain, ford swollen streams and endure every other privation known to pioneer preachers.

He was a man of large vision and breadth of view. He was the chief promoter of Salem College, the first college owned by the Church of the Brethren. Had his brethren stood by him, it would have been a success. But when deserted by them, he and a few others had the heavy burden to shoulder. This cost him his home, but without his complaining. He moved into the Union congregation and later became the first elder of Salem church, when that was organized. He was tender-hearted, generous and unselfish, ever willing to give to the needy the things of this life as well as spiritual food and counsel. His services of love for the church and for the cause of Christian education should not soon be forgotten. He died January 15, 1899. His faithful wife survived him a few years.

Emanuel E. Shively, son of Jacob and Anna Shively, was called to the ministry in 1900. Though 50 years old he took up the work to which the church had called him. He was ordained in 1907 and is now the only resident minister at Yellow River.

### DAVID SHOEMAKER

David Shoemaker moved to Indiana from Columbiana County, Ohio, about 1850. Before his conversion he had been a soldier in the War of 1812, and a captain of the State militia. He was later called to the ministry, ordained and labored for some years in the Sandy church, Ohio. He moved to Huntington County, Indiana, and settled north of the city of Huntington. He was the first minister and elder of the Clear Creek church. He did ministerial work in Whitley County, where he was the means of organizing the Sugar Creek church. He was held in high esteem by all who knew him. He passed away December 9, 1855, at the age of 66. Funeral services were conducted by Jacob Metzger and David Ulrich.

### SNELL

John Snell was a native of Rockingham County, Virginia. His wife, Magdalena Brower, was a native of Augusta County, Virginia. After their marriage they first settled in Preble

County, Ohio, where a part of their family was born. They later settled in Kosciusko County, Indiana, where they raised a family of ten children. Mrs. Snell was a member of the Brower family that furnished many able preachers for the Brotherhood. She and her husband were the founders of another family noted for its ministers. Four of their sons were preachers: Jacob, Daniel, Levi and Samuel.

Jacob S. Snell was born in Preble County, Ohio, October 16, 1836. He came with his parents to Indiana in 1844. He was married to Clara M. Bowman in 1860. To them were born four sons and eight daughters. He united with the church in 1868 and helped to organize the Spring Creek congregation. Here he was called to the ministry in 1871 and ordained May 8, 1887. For eleven years he had oversight of the congregation, which prospered under his care. He was an effective preacher, partly through the confidence people had in him as a man. He sacrificed a great deal for his home church. He had a good standing in Middle Indiana. He often served as officer of the District Meeting and twice represented the District on the Standing Committee. He was much in demand as a counselor in matters of church government. He took a keen interest in the missionary, Sunday-school and educational movements of the church. He was called to his reward February 4, 1899. The funeral service, conducted by E. S. Young and Samuel Leckrone, was one of the largest ever held at the Spring Creek house. His body lies at rest in the cemetery there.

Two of Jacob Snell's sons follow him in the ministry. George is an elder in the home congregation, Spring Creek. Amzy is the presiding elder of the Pleasant View church. His wife was a daughter of Elder David Kreider. Emma, a daughter of Jacob Snell, became the first wife of Elder L. U. Kreider.

Daniel Snell was born in 1838. He was married to Mary Jane Heckman in 1861. He was 47 years old when called to the ministry in 1885. He had long been the faithful assistant of his brother, so now he engaged actively at home and elsewhere. He was a man of very strong convictions and of strong personality. In 1898 he was given the full ministry. After the death of his brother, in 1899, he had full charge for ten years. Then failing eyesight compelled him to give up much of his work. He had become well known in Middle Indiana.

Twice did he represent the District on Standing Committee. For several years he was trustee of Manchester College and gave liberally of his means for its support. No friend was ever more true to the school, even when it was passing through its darkest days. Brother and Sister Snell had no children, and so have arranged for their means to go largely to the church and to the school.

Levi Snell was nearly 60 years old when called to the ministry in Nebraska. His few remaining days were very active. He was the means of bringing many into the church. At the time of his death he was elder of several churches. He was a member of the Standing Committee in 1909. His son, Jacob, follows his father in the ministry.

Samuel Snell is one of the elders of the Salem church, Ohio. His son, Harvey, is a minister at Covina, California.

Susan, a sister to the Snell brothers, married Robert Ross, a deacon at Spring Creek. Their son, Amos, has been a missionary on the India field for twelve years.

The Snells are characterized by strong physical power and strong moral powers as well. They are making their mark in the world, and their efforts are on the side of right. The Snells of this family are the only preachers by this name in the Brotherhood.

### LAFAYETTE STEELE

George E. and Mary Steele lived in the Pine Creek church near Walkerton. Of their children, Lafayette is the minister. He received a public school education and took a normal course at Manchester College. He has taught in the public schools of Walkerton and North Liberty for fifteen years. He was married to Una Cripe May 11, 1902. To them have been given three children. October 19, 1902, he was called to the ministry. His interest in Sunday-school work attracted attention in Northern Indiana. Since 1906 he has been District Sunday-school Secretary. In this work he has shown exceptional energy and ability. With the duties of the school-room and the home ministry on hand he found time to visit every Sunday-school in the District and give to them much help. He has been one of the chief promoters of the District Sunday-school



Elder Lafayette Steele

Institute of Northern Indiana. His work was not to stop here. Since 1911 he has been a member of the General Sunday School Board, acting a part of the time as president of the board.

December 21, 1912, he was ordained to the eldership by W. R. Deeter and Daniel Wysong. For three years he has had charge of the Pine Creek church. Though considered a young man he has the respect of the people and directs affairs with energy and success. In Northern Indiana he is well known. He serves frequently as a District Meeting officer. He has been elected to represent the District on the Standing Committee for 1917.

### J. G. STINEBAUGH

J. Gilbert Stinebaugh was born in Carroll County, Indiana, May 18, 1870. His parents were Daniel and Melissa Stinebaugh. Besides the public school he attended local normal schools and spent some years teaching. He was married to Mary E. Reiff December 31, 1891. He was called to the min-

istry in the Bachelor Run congregation June 19, 1897. He was advanced December 27, 1900. The Lower Deer Creek church, desiring his services, he moved into that congregation. Here he was ordained October 29, 1904, by W. S. Toney and Jacob Cripe. He has had charge of the church since that time. He lived two years in the Beaverdam church, in Fulton County. Since 1912 he has been a member of the Mission Board of Middle Indiana. This has brought him in close touch with the work of the District. In 1915 his son, Walter, was called to the ministry. He is now a student and teacher in Manchester College.

### STONER

The Stoners came to Indiana from Maryland about 1830 and settled south of Ladoga. David Stoner did not unite with the church until he was 88 years old, but his wife and five children were members. His brother, Daniel, was elected to the ministry the same day with R. H. Miller.

Salome Stoner, daughter of David Stoner, was born in November, 1863, on the Stoner homestead, two and one-half miles southeast of Ladoga. She united with the church in 1879. She was a student in the Ladoga Normal School one year. She entered Mt. Morris College in 1885 and remained eight years, completing the scientific and classical seminary and Sunday-school normal courses. She was also a teacher here two years. She was much devoted to Sunday-school work. September 28, 1893, she was married to T. T. Myers, but their happy marriage was cut short by her death in March, 1894. By her Christian character and Christian scholarship she won the respect of all who knew her.

Samuel D. Stoner united with the Church of the Brethren March 21, 1880. He attended Ashland College at the time Elder R. H. Miller was president. About this time he became acquainted with Lina Norris, sister to Emma Norris, who had recently become the wife of R. H. Miller. Brother and Sister Stoner were married September 30, 1884. They have since resided on the old Stoner homestead. They are the parents of eight children, two daughters and six sons. They have been very careful to give their children good training and a good education. Brother Stoner was called to the ministry in



Salome Stoner Myers

1890, advanced in 1899, and ordained January 4, 1904. He was the elder of Mt. Pleasant church for some years. Sister Stoner has found time from her many household duties to write articles for publication occasionally. They have been successful financially, but have been liberal in the support of education and missions.

Their eldest daughter, Mary C., did not get to go to school regularly, on account of poor health. She later returned to Manchester College, where she completed the regular Bible course in 1911. While in school she met Grover L. Wine, who later became her husband. They volunteered for the foreign field and were accepted as missionaries by the Conference in 1911, but her physical health was not sufficient to stand the test. Since then they have resided at Huntington and North Manchester, where Brother Wine has been pastor. He also completed the regular college course in Manchester College in 1915. They are the parents of one daughter, Salome Ruth. Sister Wine has the gift of verse and has written some very good poetry.

David L. Stoner was the second child born to Samuel and Lina Stoner. After graduating from the Ladoga High School he entered Manchester College, graduating with the class of 1909. He then completed the course at Indiana State Normal and received the master's degree at Columbia University, largely by summer work. In the meantime he taught at Greensfork and Ladoga, becoming superintendent of the Ladoga public schools and filling the position with honor and credit. During his school days he had been called to the ministry and had become able as a minister of the Gospel. In 1909 he was married to Nettie Studebaker. To them were given two bright children. Life seemed to hold many good things in store for them; but suddenly he was stricken with disease and called to the great beyond in April, 1915.

Of the other children of Samuel and Lina Stoner, Norris and Rowena have completed the college course at Manchester and are now teaching. Paul is now a student in college. The younger children will likely follow the example of the older ones.

### STUDEBAKER

The name "Studebaker" has become famous the world around because of the great manufacturing establishment at South Bend. Akin to these Studebakers is another branch of the family that has furnished to the Church of the Brethren some very faithful and able men.

The ancestor of this branch of the Studebakers in America was Jacob. He died in Pennsylvania. Four of his sons, Abraham, John, Samuel and David, with their mother, settled in Ohio in 1816 near West Charlestown. The mother died in 1832, in her 77th year.

Abraham was the father of John S. Studebaker, the grandfather of Elder Jacob Coppock's wife and the great grandfather of S. S. Gump. John was the father of George W. Studebaker. He was also the father of Jacob, whose son, Samuel, is the father of George L. and Alex. Studebaker, of Delaware County. David was the father of John U. Studebaker. David and John had married sisters whose name was Ulrich. John U. and George W. were therefore double first cousins. They were also destined to spend years of labor together in



their Indiana home, where the Studebaker family moved in the forties.

John U. Studebaker was born in Miami County, Ohio, July 1, 1816. He was united in marriage to Mary Favorite in 1836. The following year he and his companion united with the Church of the Brethren. The same fall they moved to Delaware County, Indiana. In 1847 he was called to the ministry and ordained in 1859. He was a noble counselor, a good house-keeper and a firm believer in the church of his choice. He had the care of the Mississinewa church a number of years. He died August 15, 1901. While not so widely known as George W., yet he was his faithful helper and a pillar in the church.

George W. Studebaker was born in Bedford County, Pennsylvania, in 1818. He came with his parents to Ohio and in 1833 settled in Delaware County. In 1841 he was chosen deacon. The old brethren gave him permission then to exhort, provided he did it while sitting. In 1842 he was chosen minister and ordained in 1850. He had, by private study, learned much of grammar. He spent much time in the study of the Scriptures, memorizing long passages. This was of great use to him. He could preach either in German or English.

He traveled far to the north of Delaware County to preach the Gospel. The needs of his brethren were constantly upon his heart. On his white horse he made long journeys, visiting and preaching. No man was more welcomed by those pioneers, who often grew quite hungry to hear the Gospel. A number of churches owe their initial success to his work.

While mainly an evangelist in ability, he showed on one occasion that he could do some other things. While preaching in Adams County, he was called upon to defend the position of the Brethren on the Lord's Supper. A Disciple minister, Christian Stalter, was his opponent in a public debate. The public, as well as his opponent, were surprised at the ability of George W. Reverend Stalter surrendered the question and eight persons immediately applied for baptism.

He was unfortunate in marriage, losing four companions by death. By his first wife, Barbara Detrick, he had four children; by Martha Level, two children; by Elizabeth Bowman, two children; and by Elizabeth Arnold, one child. In 1882



**Elder Geo. W. Studebaker**

he moved to Fredonia County, Kansas. Here on the frontier he again became active and did much good in his declining years. He died July 22, 1905, at the advanced age of 87.

John S. Studebaker was called to the ministry in the Mississinewa church in 1843. He later moved to Cass County, where he became the first minister of the Upper Deer Creek church. He was not so active in the ministry as his cousins. He died in Camden in 1906, having passed his 90th year.

George L. Studebaker belongs to the fourth generation. His parents were Samuel and Elizabeth Losh Studebaker. He was born in Richland County, Illinois, July 17, 1861, but at two years of age was brought by his parents to Delaware County. At 17 he united with the Church of the Brethren. He at once took great interest in church work. As a school-teacher he proved his ability. June 11, 1881, he was called to the ministry, advanced the following year and ordained June 11, 1893. He was married to Marietta Simonton in 1882. During the years since then she has been his faithful helper.



**Elder Geo. L. Stuebaker and Wife**

Soon after his ordination he was given charge of the Mississinewa church and remained the bishop until he moved to Muncie in 1897. He did this in response to the call to take up the mission work in that city. During nine years' labor here the work grew and prospered.

Brother and Sister Stuebaker raised only one son, Mark E. In 1906 they moved to North Manchester, that he might have the advantages of the college. Brother Stuebaker had always taken a deep interest in educational work and was for several years one of the visiting elders of the school. He now entered into the work more closely. For several years he did good service as field representative and business manager. His son graduated in 1900, and for four years was a teacher in the college. After his accepting a position at Pittsburgh, Pennsylvania, Brother and Sister Stuebaker felt the call to return to Muncie, where they could be near his aged parents. Since then he has again taken up the city pastorate.

George L. is widely known as a congenial comrade, a flu-

ent speaker, and one with a genuine interest in the church. He has held a great many series of meetings with good results. His preaching is more of the sound, doctrinal type, than anything of the sensational order. He was a member of the Standing Committee in 1896 and of other important committees.

It is fitting to take note of the children of Alex. Studebaker, a brother of George L. Herbert A. received his education at Manchester College, was called to the ministry in the Manchester church, and is now preaching at Lancaster, Wisconsin. Nettie married D. L. Stoner, a son of Elder Samuel Stoner, of Ladoga, a minister of the church and an able teacher. He died suddenly in 1915. Florence has become the wife of Vernon F. Schwalm, a minister, and the head of the history department in Manchester College.

### JACOB STUDEBAKER

Jacob Studebaker was a native of Montgomery County, Ohio. There he was born in 1793 and married in 1830. He was among the first settlers to come to Elkhart County. He settled on the Elkhart River, northwest of Goshen, at some distance from the other early brethren. He helped to erect the first city building in Goshen.

Elder Studebaker took much interest in the church. He was presiding elder for a while at Rock Run. He was classed as an ordinary preacher, but a great friend to every one. He took delight in writing poetry. One of these is given, in another chapter, not because of merit in the poetry, but because it gives an insight into the life of those early days. Elder Studebaker died at the age of 85, at the home of his daughter, Mrs. Jacob Ulery. The latter was the mother of Mrs. Elizabeth Miller, a widow, who became the second wife of Elder John W. Miller.

### DANIEL B. STUTSMAN

Elder Daniel B. Stutsman was a familiar person in the Elkhart church for years. He was a native of Montgomery County, Ohio. His wife was Elizabeth Basher, born in Lebanon County, Pennsylvania. They were married in 1829 and settled in Elkhart County in 1832. In this church he served as deacon, minister and presiding elder. He died August 9,

1887, having almost rounded out 80 years. For several years he was almost blind. He is remembered as a faithful and efficient worker for the Lord.

## SWIHART

The name Swihart is a familiar one in many churches in Indiana. Most of these have come from one parent family, Jonathan and Elizabeth Swihart.

Jonathan Swihart was one of the first Brethren ministers to come to Wabash County. He emigrated from Stark County, Ohio, in the early forties. He settled two miles north of Roann. Wolves and bears were then plentiful. Indians were their neighbors. Brother Swihart lived peaceably with these and was known among them as the "peacemaker." His wife was Elizabeth Metz. The father died in 1849, but left behind him seven sons, six of whom were preachers.

Aaron, the eldest, was one of the pioneer preachers in the Walnut church. He was elected deacon in 1858, minister in 1863, and was ordained in 1891. He died in a mysterious way from concussion of the brain, caused by the accidental discharge of a gun, while visiting his son at Brethren, Michigan. This was the 5th of November, 1903. His son, Aaron, is a minister, now living in Montana. Three of his sons are deacons, Nathan, Joseph and George.

David married Magdalena Seitner. To them were born five sons. He was called to the ministry in the Roann church January 12, 1873. He proved himself an able preacher and was a leader in Sunday-school work, superintending the first Sunday-school in his congregation. He officiated at 175 funerals and 150 marriages. He was ordained March 14, 1901. Soon afterwards he was given charge of his home church. He passed away January 17, 1905, at the age of 72. One son, Enos, is a deacon. Another son, George, is an active minister, of whom more will be said later.

George and Jacob early settled in the Blue River church. George was called to the ministry in 1876. He later moved into the Wawaka church and finally settled west of Goshen, where for several years he was presiding elder of the West Goshen church. He died in 1916 at a ripe old age. His son, Clarence, follows him in the ministry at West Goshen, while his daugh-

ter is the wife of Elder Calvin Huber, present presiding elder at West Goshen.

Jacob was called to the ministry in the Blue River church in 1884. He later moved to Missouri, where he died. Two of his sons, John and Jesse, are deacons, while another son, Walter, is the present bishop of the Blue River church.

Samuel Swihart, the fifth son, was a minister for the Progressive Brethren. The sixth son, Jonathan, was a minister in the church, but went with the Congregationalists, but later the Progressives at the division. Two of his grandsons, Owen Harley and Geo. Harley, are ministers in the church today. One daughter of Jonathan Swihart, Sr., Mrs. Jemima Stucker, is the mother of William Stucker, of North Yakima, Washington.

Walter Swihart, the present elder of the Blue River church, is the son of Jacob and Clara Gidley Swihart. He was born July 21, 1864. His first marriage was to Sarah Huber, in 1894. After her death he was married to Minnie Miller, in 1903. They have a large family. Brother Swihart was called to the ministry in the Wawaka congregation, April 7, 1895. For several years he traveled considerably for his wife's health. Since 1903 he has lived in Blue River. Here he was ordained in 1907 and has been in charge of the church since then. During this time the church has grown remarkably and is quite prosperous now. Though busy with church and home duties, Brother Swihart has found time to gather material and write an excellent biography of Elder Lemuel Hillery.

George Swihart, the present elder of Roann, was the son of David Swihart. He united with the church in 1890 and was called to the ministry in 1896 at the age of 25. He was ordained in 1904. Since then he has had charge of the Roann church, except for one year. He has also had presiding charge of Ogan's Creek, Pleasant Dale and Eel River. During these years he has been busy in evangelistic work. In this he has been quite successful. In one church he has received over 100 members. He was a member of the Mission Board of Middle Indiana, 1903 to 1908. In 1916 he was elected for another term of five years. He has represented his District on Standing Committee. His daughter is the wife of Roy Mishler, a young minister in the Kewanna church.



Elder Lewis W. Teeter

### LEWIS W. TEETER

Lewis W. was the second of seven children born to Daniel U. Teeter, a native of Miami County, Ohio, and Sarah Shultz Teeter, a native of Bedford County, Pennsylvania. Both parents were of German descent and came to Wayne County, Indiana, when quite young. After their marriage they settled north of Hagerstown, Indiana, where the father engaged in the saw-milling business. Here Lewis was born October 15, 1845. He received all the common school educational advantages that were to be had in those days. For fifteen weeks he attended Newcastle Academy in 1865. He taught school for three years. He had a natural bent of mind for study and pursued different courses under private instructors and self direction.

He was united in marriage to Nancy Ellen, daughter of David Bowman, October 28, 1866. She was a member of that

famous Bowman family that has furnished a number of ministers to the Church of the Brethren. To this union were born one son, who died in infancy, and one daughter, who became the wife of Charles Miller and died at the age of 36, leaving one son. Brother and Sister Teeter united with the Church of the Brethren January 6, 1868, during some preaching that was being done by Elders Hiel Hamilton and Samuel Murray.

Brother Teeter's direct work for the church began with his election as church clerk, January 11, 1869. He held this position for sixteen years. He served in the deacon's office from August 7, 1869, until he was called to the ministry, September 9, 1876. Some weeks later he preached the first sermon in the Stony Creek congregation from Romans 1: 16. For more than forty years he has shown the world that he has "not been ashamed of the Gospel of Christ." He was found both faithful and efficient in his calling and was advanced to the second degree December 13, 1879. He became a successful evangelist and many were brought into the church under his preaching. During his ministry he has preached nearly 4,000 sermons and over 400 funerals. The elders of the Nettle Creek church were becoming old, and it was apparent that some one else must take up the work. October 15, 1885, the day that Brother Teeter was 40 years old, he was ordained by Elders Jacob Rife and Hiram Branson. The same day he was given charge of his home congregation. For more than thirty years he has directed the affairs of the church with love and wisdom. The continued prosperity of the church is evidence of his great success.

Elder Teeter has had a wide and varied experience in the Brotherhood. For a generation he has been a leader in his District. Twelve times he has served as writing clerk for the District Conference and for thirteen meetings he was moderator. He has represented the District twelve times on the Standing Committee. He was moderator of the Annual Conference at Frederick, Maryland, in 1897, and twice has been the reading clerk. He has been a member of most of the important committees appointed during these years. He was a member of the General Mission Board from 1897 to 1903 and from 1906 to 1912. Since 1905 he has represented his District as trustee for Manchester College. He is an able coun-



selor and resourceful in suggestions that help to solve difficult problems. As senior member of the trustee board of Manchester College he is much respected by all connected with the school. The senior class of 1916 dedicated to him the class annual.

Brother Teeter has been quite active with his pen. He was one of the early contributors to our church publications. His ready pen and thorough knowledge of the Scriptures caused the church to look to him to furnish a commentary of the New Testament. This he completed in 1894, after almost continuous labor of four years. It was in two large volumes and has had a large sale in the Brotherhood. When quarterlies were needed for the Sunday-school he was chosen to edit them. This work he did from 1896 to 1901. Since then he has been a large contributor to our Sunday-school literature.

In February, 1915, Brother Teeter's life was saddened by the death of his faithful wife. She had been afflicted many years, but always received his most faithful and careful attention. In the spring of 1916 he was again married, to Sister Martha Ulrick, a widow and a double second cousin to his first wife. Together they are spending their declining years and are a source of help and inspiration to each other.

Brother Teeter's home for many years has been in the beautiful country village of Hagerstown. Everyone knows him as a father in the church and as a friend who takes a genuine interest in their welfare. He is indeed a spiritual patriarch, not only to his large congregation but to many who have learned to love and trust him.

## TINKEL

The name Tinkel, though not a common one among our people, is familiar to the eastern part of Grant County. Henry Tinkel was one of the early settlers. He was a deacon in the Church of the Brethren for fifty years.

His son, Jacob, served his country in the army during the Civil War. After his return he enlisted under the banner of Christ and was ever brave and true in the service. He was called to the ministry in 1869. Ten years later he was ordained and placed in charge of the Landessville church. He was a

faithful bishop and under his direction the church prospered and was honored and respected. He often labored with Jacob Crumrine, of the Wabash church. It is said that they contracted their final sickness at the same time, largely through inconsiderate accommodations while away from home on church work. He died July 7, 1889. His wife was Mary A. McArthur. Two boys and four girls were born to them. A number of years after Brother Tinkel's death, Sister Tinkel became the wife of Elder John Strausburg.

William, the eldest son of Jacob Tinkel, married Mollie, a daughter of Elder Martin Miller. He was elected to the ministry in the fall of 1891, but lived only until the following spring. His posthumous son, William, has lately been called to the ministry to succeed his father and grandfather. He graduated from Manchester College in 1916, and is now teaching and preaching at Taft, Texas. One of Jacob Tinkel's daughters became the wife of Elder J. A. Miller, the present elder of the Mississinewa church.

### WILLIAM S. TONEY

William S. Toney was born in Union County, Indiana, August 19, 1837. He was the youngest of a family of ten children born to James and Sarah (Lybrook) Toney. Both the Toney and Lybrook families were among the first settlers in Union County and furnished members to the Four Mile church, the oldest organization of the Church of the Brethren in the State. Brother Toney was raised on a farm, but secured a good education for that day, attending for a while Smith's Commercial College at Decatur, Illinois. He then taught school for a number of years, until 1864, when he moved with his parents to Deer Creek Township, Cass County, Indiana. Here he settled on a farm long known as the "Toney Homestead," and which was his home until death, September 26, 1911.

August 25, 1871, he was married to Mary Moss, daughter of Edmund and Susannah (Rinehart) Moss, representatives of families well known in the Church of the Brethren. To this union were born six children, two of whom died when about 21, as the result of measles. Brother Toney was a great lover



Elder W. S. Toney and Wife

of home and took a tender interest in all that pertained to his family. By industry and good management he came to own a large farm in one of the best farming sections of the country. His widow still resides at the old home.

Brother Toney and wife united with the Church of the Brethren in 1874. The following year he was called to the ministry. He at once entered actively into all the work of the church, both local and general. For years he served on the District Mission Board. He was one of the earliest and most persistent advocates of the Sunday-school. He helped to raise the endowment for the Old Folks' and Orphans' Home. He gave freely to Manchester College. He often served as an officer of District Meeting. Seldom did he miss an Annual Conference and often helped his brethren to secure good railroad arrangements. He was ordained to the full ministry in 1893.

Brother Toney was much consulted far and near as to the best methods of road building, drainage, horticulture and farming. He was secretary of the Tri-county Fire Insurance, which achieved great success largely through his efforts. He was often called to be administrator of estates. He was a friend to all. When wanted at the home of the sick and dy-

ing he was there. No night was too dark or gloomy for him to do his duty. He was of a cheery, kind disposition, able to impart strength and life wherever he went.

### JAMES TRACY

James Tracy was one of the ablest preachers of his day. When and where he was born and raised we cannot learn. As early as 1842 he was a prominent man in the Brotherhood. During the next fifteen years he served on the Standing Committee six times, and on many of the most important appointments. Owen Opperman says he came to Northern Indiana "about 1852 and became our most active leader."

He is said to have been of Irish descent. He is described as a large man with a powerful voice. Though not an educated man, he was a natural orator, exerting a great influence over his hearers. He used many illustrations, especially from nature. He was a man of striking and positive characteristics.

He seemed to have but one failing. He could not make financial ends meet. But this is largely to be explained by his great sacrifice for the church. He was a good carpenter, but often lost work to fill appointments. He is known to have walked for miles to preach a funeral after being refused conveyance by brethren who were too busy to stop their farm work to take him.

His first work was at South Bend. From here he traveled all through Northern Indiana, preaching the Gospel and helping to organize churches. When the Rock Run church was organized they offered him a home to move in their midst. He was not to enjoy this long, for he soon sickened and died, April 30, 1857. He was only about 57 years old. What his brethren thought of him can best be gathered from a letter written to *The Gospel Visitor*, May 3, by Elder Frederick P. Loehr:

"Our brother, James Tracy, is no more. Though his voice may still be heard in the still and silent hours of the night by many a wanderer who heard him preach, yet his eyes are closed in death, his body is mouldering to the clay.

"He had been called to visit his brother-in-law and brother in Christ, Jacob King, on Saturday, the 18th, who lay sick

with lung fever. He staid with him a few days and went home unwell. The doctor was called, but the fever could not be baffled. Though he had no presentiment of death, yet he called for the elders of the church and was anointed in the name of the Lord. On the 30th he breathed his last; the day following was the funeral.

"As he had requested David Miller, from Portage, some time back, to preach his funeral if he should die first, he and Jacob Miller did so, and were listened to by a large concourse of people, though we had to stand exposed to a heavy shower of rain, the house being full of women.

"Not very soon will James Tracy be forgotten. His voice will still be heard. His preaching was so plain, his arguments so forcible, that wherever he went, wherever he preached, he left a lasting impression on the minds of those who saw and heard him. As a counselor in the church he scarcely had a superior. As an advocate of the truth, all who ever heard him will testify to his ability. His social friendship many of us will never forget. Those who have ever gone to his house depressed in spirit or troubled in mind, were relieved and encouraged by his conversation, which was always in heaven. His labors for his Master engaged his whole soul. The misery of mankind filled his heart. Neither heat nor frost, neither rain nor snow, ever deterred him when he was called, or an appointment was to be filled, even to the detriment of his poor and bereaved family."

James Tracy had two sons and four daughters. One son died in infancy. The other son, John, moved to Nebraska, and became a lawyer.

### S. S. ULERY

May 24, 1911, after a long and serious illness, Elder S. S. Ulery, of the Ogan's Creek congregation, near North Manchester, Indiana, was called from the scenes of his earthly labors. He was one of the first children born in Kosciusko County, Indiana. In his youth he secured what education could be gotten in the country schools at that time, and from a graded school at Warsaw, Indiana. He then taught for thirteen years, being looked upon as a leader in his profession.

April 18, 1867, he was united in marriage to Mary J.

Tridle, who was ever his faithful companion in all his work. To them were born ten children, of whom five sons and two daughters are living. All of these have followed the father in the teaching profession.

In 1875 he moved into the Ogans Creek congregation and soon became very much interested in the work of the church. He was elected to the ministry in March, 1879, advanced in February, 1881, and ordained May 23, 1891, by Elder R. H. Miller, of sacred memory.

In the Middle District of Indiana Elder Ulery was a leader, not so much as a preacher, but as a counselor in the local congregations and in District Meeting. In 1896 and 1909 he represented Middle Indiana on the Standing Committee. In more than thirty years he missed but two Annual Meetings. In this way he became acquainted with hundreds all over the Brotherhood. He knew the history of the church as few men did, and was never more happy than when talking about the church and her work. Almost his last conversation pertained to the work of the Conference of 1911.

For several years he had been a sufferer from diabetes. In October, 1910, it developed into gangrene. He ate his last meal at the table with the family on Thanksgiving Day. January 14 he was anointed by Elders T. T. Myers and A. L. Wright. Although his pain was constant and severe, he never complained, patiently enduring until the call came.

Funeral services were conducted by Elder P. B. Fitzwater, assisted by Elders J. H. Wright and Otho Winger. Six of Brother Ulery's colaborers in the ministry bore his body to the tomb, while the large audience assembled on the occasion gave evidence of the esteem in which our brother was held.

### J. H. WARSTLER

J. H. Warstler was born in Frederick County, Maryland, June 24, 1840, and was baptized in the Middletown Valley congregation June 4, 1862, by Elder George Grossnickle. He moved to Indiana and located in the bounds of the Solomon's Creek congregation. Here he was elected deacon March 6, 1873; was called to the ministry January 3, 1878, advanced December 25, 1881, and ordained October 18, 1896. He has

always taken a deep interest in the church. He has written articles for *The Gospel Messenger*, *Gospel Visitor* and *Christian Family Companion*. He has taught school in Pennsylvania, Maryland and Virginia. He served his church as presiding elder from 1896 to 1902. He was a worker under the direction of the General Mission Board of Northern Indiana for eight years. He has been twice married. His first wife, formerly Mary Ellen Harshman, bore him ten children. Of these, seven grew to maturity. All are members of the Church of the Brethren; one, Otho, is a minister and one is a deacon. The wife and mother died March 4, 1904. His second marriage was to Ellen E. Cline, of New Paris, Indiana.

### CHRISTIAN WENGER

Christian Wenger was born in Lebanon County, Pennsylvania, December 10, 1814. At the age of 20 he moved to St. Joseph County, Indiana. In 1838 he married Esther Studebaker, a daughter of Samuel Studebaker, one of the pioneer settlers of this part of the country. To this union were born three children. After the death of his first wife in 1851 he was married to Esther Ulery, who bore to him two children.

He spent most of his life on a farm near South Bend. He was called to the ministry in the St. Joseph congregation. Though his speech was somewhat broken with Dutch, he was well liked as a preacher, for he was a very good man. He preached many funerals, not only for persons in the church but for those outside. He was always ready with words of comfort and consolation. Those who were children then remember his good words to them. He was a very successful elder and had presiding charge of a number of congregations. He was frequently appointed on important Annual Meeting committees. He is described as tall, slender, and dark-haired.

### JOHN WHITENECK

John Whiteneck was born near Roanoke, Virginia, in 1802. He came to Union County, Indiana, in 1825. In 1828 he married Lucy Kingery. He was elected to the ministry and ordained to the eldership in the old Four Mile congregation. In 1847 he emigrated to Wabash County, and settled on the

banks of the Mississinewa. Here he was very successful in a financial way. He built a large barn and house and became the owner of several hundred acres of land. But he was even more interested in the spiritual welfare of the people. Through his efforts the Somerset church was organized about 1850.

Elder Whiteneck was a man of powerful frame and great physical strength. His strength of character was also great. He knew no fears. Though he possessed a limited education, he was a power in the pulpit in those days. Sinners and erring members would quake beneath his telling and direct exposures of sin and appeals to live a better life. Once when called on to preach the funeral for a woman whose husband had greatly neglected his duty, Elder Whiteneck took for his text these words, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Possessed of much means he was a great help to his poorer brethren. If any were needy he was there to help. On one occasion he refused to sell corn to merchants at a high price, because he wanted to keep his corn for his poor brethren who did not have means. His memory is still revered by those who knew him. He died January 11, 1868. His daughter, Lucinda, married John Strausburg, who was called to the ministry and is now the senior resident elder in the Somerset church. Martin Whiteneck, a son of John Whiteneck, was elected to the ministry in Landessville, but never served.

### WHITMER

In the North Liberty church, formerly the South Bend church, there has been a succession in the eldership of father, son and grandson.

Abraham Whitmer was born in Lancaster County, Pennsylvania. At the age of 16 he came to Montgomery County, Ohio. At the age of 23 he married Catherine Bowman. She was a daughter of Elder Jacob Bowman, one of the first elders of South Bend. To them were born eleven children. In 1831 they came to St. Joseph County. Soon afterward he was called to the ministry and ordained. When the South Bend and Portage churches were divided he became presiding elder of the former. For thirty years he preached in all this territory,





**Elder Daniel Whitmer and Wife**

experiencing every inconvenience of these pioneers. He died of typhoid fever in 1872, having nearly completed his 67th year.

Daniel Whitmer was born April 21, 1842. He united with the church in 1860. June 12, 1861, he was elected to the ministry by the unanimous vote of the church. He was installed by Elder Jacob Miller. He was advanced June 10, 1864, and ordained November 9, 1879, by James Miller and Christian Wenger. October 29, 1863, he was married to Elizabeth Inman. For fifty-three years they trod life's pathway together, raising a family of several children. She died in February, 1917. Brother Whitmer is now living on the farm where he was born seventy-five years ago. He has lived here continuously except two years spent in North Dakota. While there he organized the Williston church and became its first elder. For thirty-three years he was presiding elder of North Liberty church. He has also had charge of other Indiana churches. He has a large knowledge of our church history and has furnished considerable data for sketches in this book.

Merrill I. Whitmer was born in 1873. He united with the church at 12 and was chosen to the ministry in the South Bend

congregation at 19. For seven years he lived in North Dakota, where he was ordained in 1897. In 1915 he was elder in charge at North Liberty. There had preceded him as elders here his father, Daniel Whitmer, his grandfather, Abraham Whitmer, and his great-grandfather, Jacob Bowman. His wife's maiden name was Lillie Clark.

### GROVER L. WINE

Grover L. Wine was born in Huntington County. He was raised in a Brethren home, under good religious environment. This helped to lead him to accept Christ at an early age. He completed the high school course in Clear Creek Township. In 1906 he was called to the ministry by the Huntington church. In 1908 he entered Manchester College and completed the Bible course in 1911. In that year he was married to Mary C. Stoner. Together they offered their services to the Mission Board for India. They were approved by the Conference, but Sister Wine's poor health prevented their going. From 1911 to 1913 he was pastor at Huntington City, pursuing at the same time some college work at Central College. In 1913 he again entered Manchester College, completing the liberal arts course in 1915. Since then he has been pastor of the Manchester church.

### WRIGHT

Peter Wright was one of the early settlers in Chester Township, Wabash County, Indiana, entering a farm six miles southeast of North Manchester in 1844. He received a deed from the government. This farm did not change hands until after the death of its first owner in 1911. Here on this farm Peter Wright and wife raised a large family. Two of his sons, J. H. and A. L., became ministers and elders in the church.

John H. Wright was born February 18, 1850. While working on the farm he took advantage of all that the country schools of those days could give, besides private study. He became a teacher and continued as such until the higher calling of the ministry claimed all his time.

He was elected May 30, 1874, in the Ogans Creek church.



**Elder J. H. Wright and Wife**

He was only 24, was still single, and had been a member of the church only since March. He was advanced in 1879 and ordained February 21, 1881. The next year he was given oversight of the Ogans Creek church and remained its presiding bishop for twenty-two years.

He was married to Lucinda Shock October 17, 1875, at the Leslie schoolhouse, by G. W. Cripe, at the close of a Sunday morning service, in the presence of the congregation. Their home was just east of Ogans Creek churchhouse. Here they raised two noble girls, Etta and Della. Etta became the wife of T. D. Butterbaugh, who afterward was called to the ministry and eldership in the Eel River church. Della's was a promising life, indeed. But she was unexpectedly called home in September, 1902, meeting her death by being burned by a gasoline explosion while the father and mother were away.

Since 1904 Elder Wright has served the Huntington and Rossville churches as pastor. Since 1912 he has made his home in North Manchester. In August, 1915, he was chosen presiding elder of the Manchester congregation, the largest church in Indiana.

Brother Wright is the oldest elder in office in Middle Indiana and one of the oldest in the State. For thirty-four

years he has been a leader in the District. He has served as officer of the District Meeting sixteen times. He has represented the District on the Standing Committee five times. He is considered a safe counselor, conservative in disposition, and yet standing for those things that make for real progress.

Brother and Sister Wright are great lovers of young people. The premature death of their youngest daughter cast a gloom over their life. He was at one time a member of the visiting board of Manchester College and has always been one of its truest friends. He has a poetical gift and is the author of a number of songs and poems.

A. L. Wright, brother of Elder J. H. Wright, was called to the ministry in the Manchester church in 1887. Since then he has lived continuously in this congregation, of which he was presiding elder from 1899 to 1911. He served one term on the District Mission Board, frequently acted as officer of District Meeting, and represented Middle Indiana twice on the Standing Committee.

### DANIEL AND HENRY WYSONG

Daniel and Henry Wysong are the only ministers by this name in the Brotherhood. Their great-grandfather, Valentine Wysong, emigrated from France to Virginia at an early day. Their grandfather, Jacob, was born near Richmond, Virginia. Their father's name was Robert. Their mother was Anna Miller, a daughter of Elder Daniel Miller, a minister in the Church of the Brethren.

Daniel was born in Montgomery County, Ohio, September 28, 1842. When he was 3 years old his father moved to Elkhart County. He was eager to learn and took advantage of the few school privileges of those days. He taught school for several years. In 1862 he was united in marriage to Mary Miller. They settled on a farm two miles east of Nappanee, Indiana. Here he built up a good home. He was elected deacon October 3, 1873. One year later he was called to the ministry. He has proved faithful to that call for more than forty years. Though engaged in farming he has found time to hold many series of meetings. Hundreds have been brought into the church through his efforts, blessed by the Holy Spirit. He



Elder Daniel Wysong and Wife

was ordained December 17, 1898, and had charge of Turkey Creek church from that date until 1906. He was a member of the Standing Committee in 1910. For several years he has lived in Nappanee, and is presiding elder there at this time.

Henry Wysong is ten years younger than his brother. He was elected in Turkey Creek church in September, 1898, advanced three months later and ordained in 1904. His home has always been in the Turkey Creek church. He takes great delight in singing. He has served on the District Mission Board of Northern Indiana. His wife was Lavina Miller. Three Wysong brothers married Miller sisters.

Their parents lived to be quite old. Robert was a deacon in the Turkey Creek church for fifty years.

### A. C. YOUNG

Elder A. C. Young was a native of Darke County, Ohio, born July 17, 1854. He was called to the ministry in the Pleasant Valley congregation in 1889. In 1893 he moved to Mississinewa, where he was ordained in 1900 by George L. Studebaker and I. E. Branson. His first marriage was to Minerva Landis, by whom he had two sons. She died in 1899. The following year he was married to Mrs. Melissa Pulley, widow of W. L. Pulley, a minister. For two years, he was pastor of the Carrington church, North Dakota. For several years he was presiding elder of Mississinewa. In 1912 he



A. C. Young

moved to the West Manchester congregation, where he was presiding elder for two years. He became afflicted with an incurable disease and departed May 12, 1916. He was of cheerful and social disposition, earnest in his Christian life and service. His son, Samuel, is a minister in the West Manchester church. Another son, Harvey, holds an important position in the Brethren Publishing House.

### DEATH OF ELDER GEORGE D. ZOLLERS

By J. H. Moore

The death of Brother George D. Zollers occurred on the afternoon of April 18, 1911. He had gone to the roof of his home to repair the chimney. When through with that he proceeded to repair a few places on the roof, and in some manner slipped and fell, striking his head on the pavement. Sister Zollers, who happened to be at the back door at the time, saw her husband fall and was the first one to reach him. He lived only thirteen minutes after the accident.



**Elder George Zollers**

Brother Zollers had some remarkable experiences. He was born in Pennsylvania in 1841, secured a good education mainly by his own efforts, enlisted in the army at the age of 20 and two years later entered upon a whaling expedition that kept him on the ocean three years. He doubled Cape Horn twice, crossed the equator six times, and entered the Arctic Ocean twice. Those who have read his charming book, "Thrilling Incidents on Sea and Land," know something about his remarkable experiences on the great deep.

After returning from his whaling expedition he lived for a while in Pennsylvania, where he united with the Brethren church, and in 1867 settled in the Hickory Grove congregation, Carroll County, Illinois. Here he was called to the ministry two years later, and entered upon his work with a zeal and ability that made of him a most interesting spiritual preacher. By occupation he was a plasterer, following his trade during the summer, and giving special attention to evangelistic work

during the winter months. He was a poet of no mean ability, and for more than thirty years favored our readers and those of other journals with many of his excellent compositions. The last one he sent was already in type at the time of his death and seems to be admirably suited to his departure from the scenes of earth to those of the unseen world.

Sixteen years ago Brother Zollers left Northern Illinois and located in South Bend, Indiana, where he has since resided. Several years since he laid aside his trowel and gave his time largely to the work of the ministry, proving to be a most successful minister. He was the author of two interesting books, one entitled "Thrilling Incidents on Sea and Land," and the other, "Poetic Musings on Sea and Land." He was one of the most lovable and spiritual preachers we had among us. He dearly loved his Savior, the church, and every good work in which the church was engaged. No man among us was more concerned about the mission cause. He was known as a close friend of Brother Hope, and always cheered him in his labors on the mission field. As a conversationalist, his varied experiences and ready wit made him a most interesting companion. He will long be remembered the Brotherhood over as a devout, faithful and cheerful minister of the Gospel. Few men among us were more dearly loved by his friends, and for everybody, both young and old, he always had a warm greeting.



## CHAPTER EIGHT

### Miscellaneous

#### NEW DUNKERS

The new Dunkers is a name given to a body that was organized by dissatisfied members of the Church of the Brethren in Carroll County, Indiana, in 1848. They are sometimes known as Oimanites, sometimes as Patton Dunkers, and sometimes as The Church of God. The beginning of this church was about as follows:

In 1828, Peter Eyman (often improperly spelled Oiman), a minister of the Church of the Brethren, came from Montgomery County, Ohio, and settled near where Camden now stands. He was the first minister of the Bachelor Run congregation. Peter Replogle was chosen to the ministry in 1829. Some years after this, trouble arose between these two brethren and finally resulted in a division of the congregation into the Bachelor Run and Deer Creek organization, Peter Eyman remaining with the Bachelor Run, and Peter Replogle with Deer Creek. The dividing line was irregular, so run that members who had taken one side or the other could live with their preacher.

Peter Eyman was a man of considerable influence and ability. After a few years he began to express himself as dissatisfied with some views and practices of the church. He favored the single mode of feet-washing, desired the privilege of asking applicants questions before going into the water, and wanted the supper on the table during feet-washing. He was also opposed to the nonsecrecy and nonconformity practices of the church. With him became associated a young minister of talent, George Patton. Much agitation arose over their preaching. This was one of the chief causes for a special General Conference being held here in the fall of 1848. Several questions were considered growing out of this movement. The minute that directly pertains to the trouble reads as follows:

"In regard to the difficulties of the Bachelor Run church with Brothers Oyman and Patton and others, the brethren in general council considered that there had been committed errors on both sides, in consequence of which many members of both sides made satisfactory acknowledgments before the meeting, and it was concluded that with such, all that is past should be forgiven and forgotten, and with as many as may come and make satisfaction and that they should all be received into full fellowship and Brother David Fisher in his office as speaker. Furthermore, this meeting considers and counsels that Brothers Oyman and Patton, and such others that hold with them, should yet have time to reflect and should they come, also, in a reasonable space of time and make satisfactory acknowledgment, then the church should also forgive them. But if they should persist in their contrary course, going on holding meetings in opposition to the church, and even become railers of the church, there would be no other way but to put them in full avoidance according to First Corinthians 5."

This minute read closely will give a very good view of the situation at this time. The council desired a reconciliation. But it would seem that the new organization had already been decided upon in 1848. The two brethren referred to did not come back and were disfellowshipped at a council meeting held in the barn of Jacob Flora. Others joined the movement. Some came back, while others did not.

While this body has more generally been known as the Oimanites, yet most of these people look upon George Patton as their founder. It was he who acted as foreman when a few met at the house of Peter Eyman and decided to organize a church.

Their first question was a name for their new organization. After reading several scriptures they decided to use the term "Church of God." Under this name they began a separate body. Peter Eyman soon died and George Patton was their leading elder.

Their growth has been slow. For years they had no house of worship. In 1872 a house was built in Idaville, Elder Patton preaching the dedicatory sermon. Other houses were soon built. Congregations have been organized in the following

counties: Cass, Carroll, White, Pulaski, Henry, Wayne and perhaps some others of which we have not learned. The exact number we do not know, but is perhaps 1,500.

They accept the fundamental doctrines of Christianity and practice immersion, feet-washing, communion and the holy kiss.

The two Patton brothers have been so prominent in the church that it is sometimes called the Patton Dunker church.

George Patton, the founder, was born in Maryland in 1812 and died in Marshalltown, Iowa, 1892.

Uriah Patton, a younger brother of George, was born in Ohio and early came to Carroll County. He early identified himself with the new organization and was a minister for forty-three years before his death in 1903. He was highly respected by his people and officiated at a great many funerals and marriages in White County.

### **MINISTERS ELSEWHERE WHO HAVE WORKED WITH US**

In other States there are brethren who once lived in Indiana and worked with us. While space forbids an extended account, yet these following pages will indicate where some of them lived and worked while here.

Jesse J. Anglemyer, of Williamstown, Ohio, is a native of Elkhart County, raised in the Union center church. Here he was called to the ministry to serve in the same church where his grandfather, Elder John Anglemyer, his uncle, Elder David Anglemyer, and his father, Deacon Franklin Anglemyer, had served many years. After a Bible course at Manchester College he was married to Amanda Rodabaugh, of Williamstown, Ohio, and has since then been the pastor of the church at that place.

Jacob Appleman, of Thomas, Oklahoma, formerly lived in the Union church, Northern Indiana. He was presiding elder of the church for some years before he moved West.

P. H. Beery has lived in the White, Indianapolis and Manchester congregations. He was the first pastor at Indianapolis and did much to start the work there.

S. A. Blessing, elder of the West Milton congregation,

Ohio, was called to the ministry in the Kewanna church, Middle Indiana. The congregation was small, with many discouragements attending the work. His faithful service there prepared him for larger service in his present calling.

A. D. Bowman, of Leslie, Idaho, was called to the ministry at Muncie. For some years he lived at Wenatchee, Washington. He is a grandson of Elder Daniel Bowman, who was for years elder of the Nettle Creek church.

Noah and Arthur Brubaker, brothers from the Wabash church, have done most of their work in Kansas. The former now lives at Fruita, Colorado, the latter at Kansas City, Missouri.

W. G. Cook, of Billings, Oklahoma, was called to the ministry and ordained in the Union church. Since moving West he has been prominent in the work of the church.

Charles C. Cripe, a son of Elder Jonathan Cripe, was called to the ministry at North Liberty. He served the Rock Run church in the ministry for some years. After completing a course in Bethany Bible School he located at Lewiston, Minnesota, as pastor.

A. G. Crosswhite, of Roaring Spring, Pennsylvania, gave more than fifteen years of service to the Bachelor Run church. Here he was ordained and had presiding charge for eleven years. He served on the District Mission Board five years, frequently serving as officer of District Meeting and represented Middle Indiana twice on the Standing Committee. He is now pastor at Roaring Spring, Pennsylvania.

Ora Delauter, of Canton, Ohio, was called to the ministry in the Burnetts Creek church. After a course in Manchester College he was married to Eva Domer, of Canton, Ohio. Here they are making their home, while Brother Delauter is becoming one of the active young leaders in his District.

J. P. Dickey, dean of the Bible department of Lordsburg College, is a native of Ohio, but lived several years in the Manchester church. While here he completed a course in Manchester College in 1911. He is recognized as one of our best Bible teachers and one of the able church leaders on the coast.

Roy S. Dilling, professor of music in Bethany Bible School, is a native of White County. He is a son of Elder

David Dilling, deceased, of the Monticello church, and was called to the ministry in his home congregation. He, too, is a graduate of Manchester College.

L. H. Eby, of Payette, Idaho, lived and labored in Indiana for some years, serving as minister or pastor the churches at Manchester, Ft. Wayne, and Michigan City. He represented Middle Indiana on the Standing Committee in 1904.

William H. Eiler, of Froid, Montana, is a native of Indiana. His father, Elder Calvin Eiler, is now living at West Manchester. He was one of the original Volunteer Mission Band of Manchester College.

Dr. P. B. Fitzwater, of Moody Bible Institute, was pastor of the Elkhart church for three years. He was dean of the Bible Department of Manchester College six years. During this time he was ordained to the eldership. Since leaving Indiana he has taken one year of post-graduate work at Princeton University, taught one year at Lordsburg College, and has, since 1913, been connected with Moody Bible Institute.

J. V. Felthouse, of Florida, was called to the ministry at Elkhart. For some years he was in the active service of the Mission Board of Northern Indiana. He has served as pastor of the churches of Markle and Logansport. He has done a great deal of evangelistic work. He was a member of the Standing Committee of 1916.

Michael Flory, of Girard, Illinois, was called to the ministry in the Middle Fork church about 1885. A few years later he settled in Southern Illinois, where he has become an active leader.

Saylor Greyer, of Port Republic, Virginia, was called to the ministry in the Muncie church. Since going to Virginia he has been quite successful, both as evangelist and pastor.

Dorsey Hodgden, of Dayton, Ohio. (See biography.)

E. B. Hoff, of Chicago, Illinois, spent some years as teacher and trustee of Manchester College.

L. T. Holsinger. (See biography.)

M. Clyde Horst, of Johnstown, Pennsylvania, was pastor seven years of the First South Bend congregation. Though a young man he soon became one of the most active in his District.

H. H. Keim, of Nampa, Idaho, formerly lived at Ladoga,

in the Mount Pleasant congregation. Here he was ordained to the eldership. He was a native of Western Pennsylvania. He married the daughter of Elder W. R. Harshbarger. From Indiana he moved to Oregon and from there to his present home in Idaho.

D. F. Landis, of Minot, North Dakota, was a native of Carroll County. He was the son of Elder Henry Landis, of Flora. The Bachelor Run congregation had elected him to the deacon's office. After moving West he was called to the ministry and soon ordained to the eldership. He has had charge of a number of congregations and represented his District once on the Standing Committee.

H. J. Lilly, of Carlisle, Arkansas, was called to the ministry at Columbia City. Since moving to Arkansas he has had a prominent place in the work of the District.

Isaac Miller, of York, North Dakota, was called to the ministry and ordained in the Manchester congregation. He was presiding elder of this church for four years. For thirteen years he has lived in North Dakota. There he has been active in church work, serving different congregations as presiding elder and representing his District twice on the Standing Committee.

R. H. Miller, of Raisin City, California, is a son of Elder R. H. Miller, of sacred memory. R. H., Jr., graduated from Manchester College in 1916. Soon after he was married to Miss Maud Reiff, of Burnetts Creek. In 1916-1917 he was superintendent of the public schools of Raisin City, California. He has just accepted the pastorate of the South Los Angeles church and will take up that work this summer.

Professor S. J. Miller, President of Lordsburg College, is a native of Lagrange County, Indiana. His work for the church, however, has been in the West, where he was connected with McPherson College for a number of years.

T. S. Moherman, president of Daleville College, Virginia, lived a number of years in the Manchester church while engaged in teaching in Manchester College.

Paul Mohler, son of Elder S. S. Mohler, was pastor of the Rossville church from 1914 to 1916. He is now in charge of the church at Minneapolis, Minnesota.

Charles Morris, of Mount Morris, Illinois, is a native of

Miami County. He graduated from Manchester College in 1913. For two years he has taught at Mt. Morris. While here he was called to the ministry.

W. B. Neff, of Beaverton, Michigan, was called to the ministry and ordained in the Bethel congregation, Northern Indiana. He was presiding elder there for a while. He became well known in his District and served on the Standing Committee in 1905.

Oscar Neher, of Mount Morris, Illinois, and his father, David Neher, of Custer, Michigan, were elected to the ministry in Indiana, the former at Huntington, the latter at Walnut Level. Oscar is now teaching at Mt. Morris.

S. S. Neher, of Twin Falls, Idaho, was raised at North Manchester. He has been in Idaho for some years, where he was called to the ministry. He is a member of the Idaho District Mission Board.

Elder D. A. Norcross, of Lordsburg, California, is from Southern Indiana. He united with the church at Sampson Hill, near Shoals. Before this he had been a member of the Christian church, and a leading man in the community. He had taught school fifteen years, had been postmaster, city clerk and county recorder. He was called to the ministry in 1877. After serving the Sampson Hill church for a number of years he moved to Lordsburg, California, where he has since made his home.

Amos B. Peters was called to the ministry in the Pine Creek church in 1875 and ordained in 1888. He made large sacrifices for the church in Northern Indiana. He represented Northern Indiana on the Standing Committee in 1889. For more than twenty years he has lived in the West, first in North Dakota, later at Wenatchee, Washington, where he has been prominent in the work of the church. He has two sons, who also are in the ministry.

Frank Replogle, of Mt. Morris, was called to the ministry at Rossville, completed a course of study at Manchester College, and is now teaching at Mt. Morris.

Galen B. Royer spent his boyhood days in Indiana. In the Monticello congregation, under the preaching of Elder Joseph Leedy, he accepted Christ. In this congregation, under some of the able men of the church in those days, among

whom his father was leader, he received his first lessons in church work.

S. F. Sanger, formerly of Virginia, now of Empire, California, lived at South Bend, Indiana, about twelve years. During this time he was a leader in the District, frequently serving as officer of District Meeting, representing the District three times on the Standing Committee, serving a number of congregations as presiding elder and acting as trustee for Manchester College eight years.

M. M. Sherrick, of Mt. Morris, Illinois, spent one year as pastor of Burnetts Creek and two more as teacher at Manchester College.

Noah M. Shideler, president of Hebron Seminary, is from the old Salimony congregation, Huntington County. Here he was called to the ministry in 1910. He later attended Bethany and Manchester. After completing his college course he accepted the presidency of Hebron.

David E. Sowers was a student in Manchester College for some time and later served as pastor of the church at Indianapolis. He is now located near Scottville, Michigan. He does much evangelistic work among the churches.

D. W. Shock, of Grundy Center, Iowa, was raised in Huntington County, and called to the ministry in the Clear Creek church. He completed a Bible course in Manchester. For some years he lived in Canada. For one year he was director of the Bible department of Lordsburg College. Since then he has been pastor of the churches at Minot, North Dakota, Minneapolis, Minnesota, and Grundy Center, Iowa.

C. N. Stutsman, son of Elder Benjamin Stutsman, who lived in the Rock Run church, has been at Wenatchee, Washington, for several years. By that church he was called to the ministry. His wife was a daughter of Elder Daniel Whitmer. His mother is now Sister J. C. Murray. His sister, Sadie, has taught in Manchester College ten years.

D. J. Wampler, of New Plymouth, Idaho, has lived in both the Markle and Manchester congregations.

E. S. Young was closely connected with the churches of Indiana during the four years he was president of Manchester College. (See his biography under college presidents.)

Samuel Younce, of Clarion, Michigan, was called to the



ministry and ordained in the Mississinewa congregation. He served this church for a number of years, and did preaching in many other places in Southern Indiana.

### MINISTERS OF INDIANA, JANUARY 1, 1917

Name	Address	Congregation	Yr. of Birth	Year of Call to Ministry
Ahner, Jacob,	Ft. Wayne,	Ft. Wayne		
Aldredge, J. S.,	Anderson,	Anderson,	1865	1893
Andrew, J. F.,	Clay City,	Lick Creek		
Angle, W. L.,	Camden,	Lower Deer Creek,	1879	1915
Anglemyer, D. H.,	Nappanee,	Union Center,	1864	1899
Appleman, John F.,	Nappanee,	Nappanee,	1862	1884
Arnold, Charles,	New Paris,	Bethany,		1901
Barnhart, D. L.,	Owasco,	Pyrmont,	1876	1907
Barnhart, Jeremiah,	Ockley,	Pyrmont,	1871	1907
Bechtelheimer, Boyd,	Galveston,	Upper Deer Creek,	1883	1907
Bedel, Luther,	Nebraska,	Fountain		
Berkey, I. L.,	Goshen,	Rock Run,	1841	1868
Blough, S. S.,	North Manchester,	Manchester,	1868	1894
Bock, Daniel,	Kokomo,	Kokomo,	1834	1869
Bogue, Frank M.,	Windfall,	Windfall		
Bohn, J. S.,	Peru,	Santa Fe,	1850	1897
Bollman, Jesse G.,	Elkhart,	Elkhart,	1875	1903
Book, I. B.,	North Manchester,	West Manchester,	1872	1897
Borough, Samuel,	South Bend,	South Bend,	1879	1903
Borough, Wm.,	South Bend,	South Bend,	1842	1879
Bower, Clarence E.,	Albion,		1888	1916
Bowers, Harvey S.,	Wakarusa,	Baugo,	1879	1906
Bowman, A.,	Hagerstown,	Nettle Creek,	1843	1887
Bowman, D. E.,	Hagerstown,	Nettle Creek,	1864	
Bowman, D. W.,	Anderson,	Anderson,	1870	1906
Bowman, H. D.,	Laporte,	Laporte,	1879	1909
Bowman, Michael,	Topeka,	Topeka,	1845	1898
Brallier, Chester A.,	Pierceton,	Spring Creek,		1901
Bridge, Albert,	Monticello,	Monticello,	1861	1885
Bridge, G. O.,	Monon,	Oak Grove		
Browning, V. B.,	Muncie,	Mississinewa,	1879	1910
Brubaker, Ellis,	Wabash,	Wabash,	1855	1888
Brumbaugh, John C.,	North Liberty,	North Liberty,	1892	1911
Budd, Amos,	Auburn,	Cedar Creek,	1855	1898
Burcham, Wm.,	Noblesville,	Noblesville		
Burger, R. E.,	Elkhart,	Elkhart		
Burger, S. J. Howe,	English Prairie,		1871	1900
Burns, Irvin S.,	Topeka,	Topeka,	1859	1904

Burns, W. H., Flora, Flora, .....	1868	1900
Bussard, Wm., New Paris, Bethany		
Butterbaugh, T. D., Silver Lake, West Eel River, .....	1872	1907
Byerly, D. M., Magley, Pleasant Dale, .....	1866	1889
Byerly, Jesse S., Decatur, Pleasant Dale, .....	1869	1903
Campbell, D. C., Colfax, White, .....	1855	1881
Carger, Harry, Plymouth, Union, .....	1895	1915
Carpenter, A. F., Middletown, Upper Fall, .....	1886	1915
Childs, Lewis, Daleville, Killbuck		
Christian, J. H., Argos, Walnut, .....	1857	1896
Clem, Amsey, New Paris, Bethany, .....	1871	1899
Coblentz, Perry, Peru, Santa Fe, .....		1914
Collins, John C., Laporte, Laporte, .....	1872	1903
Cory, Lee, Milford, Bethel, .....	1891	1911
Cottrell, D. Owen, North Manchester, Manchester, ..	1878	1902
Cripe, Calvin, New Paris, Maple Grove, .....		1907
Cripe, Clyde, North Manchester, Manchester, .....	1884	1906
Cripe, D. S., South Bend, St. Joseph Valley, .....	1864	1898
Cripe, Jacob, Galveston, Upper Deer Creek, .....	1846	1872
Cripe, John W., Goshen, West Goshen		
Cripe, Nath., Hillisburg, Hillisburg, .....	1858	1882
Cross, A. Sherman, Blountsville, Buck Creek, .....		1914
Cross, J. J., Michigan City		
Crouch, E. M., Edinburg, .....	1864	1902
Daily, Elmer, Peru, Pipe Creek, .....	1871	1906
Deardorff, Isaac, Marion, Cart Creek, .....	1848	1872
Deardorff, George, .....	1874	1901
Deaton, George, Claypool, Eel River, .....	1884	1914
Deeter, Manly, Milford, Bethel, .....	1865	1897
Deeter, W. R., Milford, Bethel, .....	1840	1871
Detrick, W. C., Wabash, Wabash City, .....	1879	1914
Dickey, Howard, Culver, Salem, .....	1885	1909
Dickey, J. S., North Manchester, West Manchester, ..	1853	1898
Dilling, L. S., Hagerstown, Nettle Creek, .....	1854	1887
Dunbar, E. P. Bowers, .....	1861	1890
Eikenberry, John, Warren, Salamonie, .....	1825	1874
Eikenberry, Kernie, Mexico, Mexico, .....	1891	1907
Eiler, Calvin F., N. Manchester, West Manchester, ..	1857	1886
Eisenhour, I. C., Walkerton, Pine Creek		
Ellis, O. C., Huntington, Salimony, .....	1841	1872
Elson, J. H., Wawaka, Wawaka, .....	1833	1865
Emley, B. F., South Whitley, Sugar Creek, .....	1861	1898
Fesler, Frederick, Anderson, Lower Fall Creek, .....	1835	1872
Fields, Harry M., South Whitley, Pleasant View, .....	1890	1916
Fike, J. H., Middlebury, Middlebury, .....	1867	1894
Fipps, Elmer, Green Town, Plevna, .....	1883	1911
Fisher, Frank, Mexico, Mexico, .....	1856	1882
Fisher, Harley, Mexico, Mexico, .....	1884	1914

Fisher, Ira, Flora; Flora	
Fisher, Leroy, Milford, Turkey Creek, .....	1886 1913
Fisher, Noah, Mexico, Mexico, .....	1838 1870
Fisher, S. T., Peru, Peru, .....	1863 1897
Flora, John W., Kappa, Howard, .....	1858 1899
Flora, Riley, Bringham, Bachelor Run, .....	1864 1897
Forney, Hiram, Goshen, West Goshen, .....	1852 1886
Frantz, John E., Wabash, Wabash, .....	1870 1898
Frederick, John D., Nappanee, Union Center, .....	1881 1904
Freed, Amos, Claypool, Eel River, .....	1861 1911
Friend, S. M., North Manchester, Manchester, .....	1861 1904
Funderburg, Daniel, Markle, Markle, .....	1871 1913
Garber, D. B., Markle, Markle, .....	1865 1896
George, T. E., South Bend, First South Bend, .....	1875 1896
Geyer, M. H., Syracuse, Bethany, .....	1872 1911
Gibson, Walter, Wawaka, Wawaka, .....	1880 1903
Gilbert, Elmer H., N. Manchester, Ogans Creek, .....	1881 1902
Goshorn, B. F., Clay City, Lick Creek, .....	1857 1885
Goshorn, E. N., Ladoga, Ladoga, .....	1866 1900
Gotschall, R. E., Marion, Marion, .....	1893 1911
Grady, Isaac S., Goshen, West Goshen	
Grater, J. W., South Bend, Second S. Bend, .....	1872 1900
Greenawalt, W. H., Goshen, Goshen City, .....	1865 1901
Greenhalgh, Jonathan, Ingalls, Beech Grove, .....	1870 1905
Groff, Forrest, Clarks Hill, White, .....	1888 1913
Gump, Charles O., Churubusco, Pleasant Hill, .....	1879 1910
Gump, Jesse A., Churubusco, Pleasant Hill, .....	1869 1898
Gump, S. S., North Manchester, Manchester, .....	1869 1893
Hahn, George W., Indianapolis, Indianapolis	
Hardman, D. R., Warren, Prairie Creek, .....	1875 1901
Hardman, Martin, Middlebury, .....	1859 1899
Hart, David M., Garrett, Cedar Creek, .....	1856 1878
Harshbarger, William, Ladoga, Ladoga, .....	1839 1867
Hartsough, Harvey, Nappanee, Turkey Creek, .....	1883 1907
Hartman, D. B., South Bend, Second South Bend	
Hay, Frank E., Hagerstown, Nettle Creek, .....	1869 1897
Hatcher, W. L., Rossville, Rossville, .....	1860 1895
Hazlett, James L., Rossville, Rossville, .....	1862 1890
Heestand, E. L., Plymouth, Plymouth, .....	1870 1899
Heeter, G. B., Burnetts Creek, Burnetts Creek, .....	1858 1887
Heeter, N. B., Goshen, Rock Run, .....	1855 1885
Heisey, W. J., North Manchester, Manchester, .....	1890 1911
Heller, Jacob, Decatur, Pleasant Dale	
Hendricks, S. F., Plymouth, Union, .....	1859 1892
Hess, William, Goshen, West Goshen, .....	1860 1894
Hewitt, Alva, Windfall, Windfall, .....	1914
Hiatt, Ira, Muncie, Killbuck, .....	1915
Hildebrand, Jacob, North Liberty, North Liberty, .....	1842 1865

Hill, James, Arcadia, Arcadia, .....	1840	1883
Hirt, B. D., Portland, Portland, .....	1887	1912
Hoffman, J. P., Argos, Walnut, .....	1864	1898
Holder, Joseph, Middletown, Upper Fall		
Hoover, David F., Middletown, Upper Fall, .....	1846	1877
Hoover, M. M., Gaston, Mississinewa		
Hoover, Perry, Hagerstown, Nettle Creek, .....	1890	1913
Hostetler, F. P., Greentown, Santa Fe, .....	1886	1910
Houk, Peter, Peru, Pipe Creek, .....	1849	1885
Houser, Orville, North Liberty		
Howard, I. J., Hartford City, Hartford City, .....	1831	1867
Huber, Calvin A., Goshen, West Goshen, .....	1866	1896
Huffman, Lewis, Mt. Zion, Prairie Creek, .....	1844	1884
Huffman, Peter, Elkhart, Elkhart, .....	1863	1891
Hufford, Willard, Pymont, Pymont, .....	1884	1915
Hummer, D. A., Portland, Hickory Grove, .....	1863	1907
Hummer, Fred, Portland, Hickory Grove, .....		1887
Hyer, Leonard, Columbia City, Columbia City, .....	1836	1866
Hylton, S. A., Indianapolis, Indianapolis		
Ikenberry, L. D., North Manchester, Manchester, .....	1866	1891
Jones, Emerald B., Syracuse, New Salem, .....	1885	1909
Jones, William, Syracuse, Syracuse		
Joseph, Clyde, Culver, Salem, .....	1891	1915
Kendall, B. F., Van Buren, Landessville, .....	1885	1911
Kendall, Sherman, Bennetts Switch, Santa Fe, .....	1878	1910
Killian, William, Walkerton, Blissville, .....	1877	1912
Killian, J. W., Walkerton, Pine Creek		
Kintner, Edward, North Manchester, Manchester, .....	1879	1900
Kintner, W. I., Holton, Fountain, .....	1870	1896
Kitson, J. W., Goshen, Goshen City, .....	1860	1897
Klepinger, Davis, Peru, Pipe Creek, .....	1861	1902
Kline, John, Decatur, Pleasant Dale, .....	1865	1901
Kreider, Frank, Goshen, Elkhart Valley, .....	1862	1895
Kreider, Ira, Bringhurst, Bachelor Run, .....	1871	1904
Kreider, Landa, North Manchester, Pleasant View, .....	1874	1904
Kurtz, L. P., Goshen, West Goshen, .....	1865	1902
Landis, Henry, Flora, Flora, .....	1850	1884
Landis, Moyne, Sidney, Plunge Creek Chapel, .....	1890	1910
Leckrone, Emanuel, Silver Lake, West Eel River, .....	1839	1879
Leckrone, Samuel, Silver Lake, Eel River, .....	1848	1876
Leonard, Bruce, Hartford City, Hartford City, .....	1876	1898
Lerch, James, Knox, Salem, .....	1862	1899
Lewis, J. W., Middletown, Upper Fall Creek, .....	1856	1911
Light, Charles, Howe, English Prairie, .....		1914
Long, Arthur, North Liberty, .....	1879	1910
Long, Ira E., Andrews, Andrews, .....	1875	1902
Markley, John, Plymouth, Blissville, .....	1867	1900
Mahon, J. L., Van Buren, Prairie Creek, .....	1876	1902

Metzler, Christian, Wakarusa, Wakarusa, .....	1864	1901
Metzler, David, Nappanee, Nappanee, .....	1867	1899
Miller, Arthur, Plymouth, Blissville, .....	1881	1916
Miller, C. C., Wabash, Roann, .....	1878	1906
Miller, Clessie, New Lisbon, Nettle Creek, .....	1889	1913
Miller, E. C., South Bend, First South Bend		
Miller, Leo, North Manchester, Spring Creek, .....	1889	1913
Miller, J. A., Gaston, Mississinewa, .....	1873	1898
Miller, J. A., New Lisbon, Nettle Creek, .....	1862	1893
Miller, J. A., Wawaka, Wawaka, .....	1874	1904
Miller, Joseph, Elkhart		
Miller, J. R., Nappanee, Union Center, .....	1844	1872
Mishler, George, South Whitley, Spring Creek, .....	1860	1892
Mishler, Iverson, New Paris, Maple Grove, .....	1886	1907
Mishler, John, Middlebury, Pleasant Valley, .....	1867	1898
Mishler, Roy, Roann, Roann, .....	1891	1911
Mitchell, John, Saline City, Lick Creek, .....	1890	1909
Mitchell, John, Center Point, Lick Creek, .....	1856	1890
Mock, Virgil, Syracuse, Tippecanoe, .....		1915
Montgomery, Riley, Bringham, Flora, .....	1856	1884
Mosbaugh, Walter, Arcadia, Arcadia, .....	1890	1916
Moss, Aaron, North Manchester, West Manchester, ..	1849	1875
Mourer, John, Idaville, Burnetts Creek, .....	1858	
Mow, A. I., Plymouth, Plymouth, .....		1880
Murray, J. C., North Manchester, Manchester, .....	1846	1878
Nead, Daniel, Peru, Pipe Creek, .....	1852	1894
Neff, Charles, New Paris, Maple Grove, .....		1907
Neff, Henry, Nappanee, Bremen		
Neff, Raleigh, New Paris, Bethany, .....	1887	1909
Neff, James, Milford, Bethany, .....	1857	1895
Neher, L. M., Warsaw, Washington, .....	1872	1897
Neher, Medford, Argos, Walnut, .....	1892	1914
Nickler, Forrest, Shishewana, Shishewana, .....		1915
Norris, E. O., Ingalls, Beech Grove, .....	1874	1902
Norris, J. W., Huntington, Salimony, .....	1868	1904
Oberlin, Chas., Logansport, Logansport, .....	1889	1907
Ockerman, L. E., Kokomo, Kokomo, .....	1878	1910
Overholser, Wm., Warsaw, Washington, .....	1880	1907
Paul, D. W., Huntington, Loon Creek, .....	1862	1905
Paul, Wm., Milford, Salem		
Payton, S. W., Connersville, New Bethel, .....	1867	1892
Pepple, Elmer, Laotto, Pleasant Hill, .....	1877	1910
Petry, C. C., Kitchel, Four Mile, .....	1873	1904
Pippin, Everet, Nappanee, Nappanee, .....	1879	1907
Poff, Chester, Greentown, Plevna, .....	1890	1909
Pontius, Bert, Elkhart, .....	1878	1910
Popejoy, W. A., Poneto, Prairie Creek, .....	1850	1886
Priddy, J. W., Muncie, Killbuck		

Priddy, Anson, Muncie, Buckcreek, .....	1901
Priser, David, North Manchester, Manchester, .....	1874 1914
Puterbaugh, Levi, Argos, Walnut, .....	1860 1908
Rarick, J. W., Muncie, Muñcie, .....	1856 1881
Rarick, John, Muncie, Mississinewa	
Rarick, Carl, Muncie, .....	1885 1910
Reed, Cecil, Donaldson, Union, .....	1894 1914
Replogle, Fred, Owasco, Rossville, .....	1898 1915
Replogle, Walter, Flora, Flora, .....	1892 1916
Richcreek, F. O., Syracuse, Tippecanoe, .....	1872 1899
Richie, I. S., Sullivan	
Rife, J. D., Roann, Roann, .....	1852 1881
Rife, O. C., Marion, West Marion, .....	1880 1908
Rodgers, J. C., Matthews, .....	1886
Rogers, Thomas, Windfall	
Ronk, Jesse, New Ross, Mt. Pleasant, .....	1851 1913
Roof, Alfred, Anderson, Anderson, .....	1912
Roose, Eli, Nappanee, Union Center, .....	1857 1887
Roose, Hiram, Wakarusa, Yellow Creek, .....	1854 1884
Roose, R. O., South Bend, Second South Bend, .....	1886 1912
Root, J. W., Lafayette, Fairview, .....	1875 1906
Ross, W. L., Seymour, New Hope, .....	1861 1900
Sala, Joseph, Bremen, Bremen, .....	1879 1908
Schrock, J. H., Shipshewana, Shipshewana, .....	1874 1896
Schwalm, H. M., Wakarusa, Baugo, .....	1855 1882
Schwalm, Harvey, Goshen, Yellow Creek, .....	1882 1911
Schwalm, Vernon, North Manchester, Manchester, ...	1887 1908
Shepherd, J. M., Ingalls, Beech Grove	
Shideler, Daniel, Warren, Salimonia, .....	1841 1867
Shidler, Wm., South Bend, Osceola	
Shively, E. E., Bourbon, Yellow River, .....	1851 1849
Shively, J. W., Bourbon, Camp Creek, .....	1845 1889
Shultz, Lawrence, North Manchester, Manchester, ...	1890 1910
Sink, Henry, Anderson, Anderson, .....	1863 1902
Smeltzer, Elias, Arcadia, Arcadia, .....	1852 1885
Smeltzer, Moses, Noblesville, Noblesville	
Smith, Lee, Albion, Blue River, .....	1910
Snell, Geo. W., North Manchester, Spring Creek, ....	1866 1900
Snell, J. A., South Whitley, Pleasant View, .....	1906
Snell, J. A., North Manchester, Manchester, .....	1881 1906
Snoeberger, I. N., Orland, English Prairie, .....	1851 1885
Sommer, H. A., Clay City, Lick Creek, .....	1907
Sonafrank, George, Loree, Santa Fe	
Spall, James, Seymour, New Hope	
Spitzer, J. F., Summitville, Windfall, .....	1859 1880
Steele, Cyrus, Middlebury, Middlebury, .....	1876 1914
Steele, Lafayette, Walkerton, Pine Creek, .....	1878 1902
Stinebaugh, Walter, Camden, Lower Deer Creek, ....	1892 1915

Stinebaugh, J. G., Camden, Lower Deer Creek, .....	1870	1897
Stoner, S. D., Ladoga, Mt. Pleasant, .....	1856	1890
Storm, Jacob, Coal City, Lick Creek		
Stout, John, Milford, New Salem, .....	1875	1895
Stout, T. J., Windfall, Windfall, .....	1843	1890
Strausburg, John, Somerset, Somerset, .....	1845	1882
Stuckman, Peter, Nappanee, Turkey Creek		
Studebaker, Geo. L., Muncie, Muncie, .....	1861	1881
Stump, Edward, Teegarden, Blissville, .....	1888	1915
Stump, John, Walkerton, Pine Creek, .....	1890	1915
Stutsman, J. S., Elkhart, Elkhart Valley		
Stutsman, M. D., Goshen, West Goshen, .....	1877	1909
Swartz, E. J., Elkhart, Elkhart		
Swihart, Clarence, Goshen, West Goshen, .....	1877	1910
Swihart, George, Roann, Roann, .....	1871	1896
Swihart, Neri, Argos, Walnut		
Swihart, Walter, Churubusco, Blue River, .....	1864	1895
Teeter, L. L., Mooreland, Buck Creek, .....	1857	1895
Teeter, L. W., Hagerstown, Nettle Creek, .....	1845	1876
Titus, D. W., Blissville		
Toney, Carey, College Corner, Ohio, Four Mile, .....	1842	1876
Troyer, N. O., Argos, Walnut, .....	1883	1909
Ulrey, John P., Pyrmont, Pyrmont, .....	1842	1868
Urey, John, Waterloo, Cedar Lake, .....	1864	1894
Wagoner, Ellis, Pulaski, Beaver Creek, .....	1889	1914
Wagoner, Grant, Arcadia, Arcadia, .....	1887	1907
Warren, I. E., Roann, Roann, .....	1871	1894
Warstler, C. Walter, Auburn, Cedar Creek, .....	1882	1909
Warstler, J. H., New Paris, Bethany, .....	1840	1878
Warstler, O. H., Syracuse, Syracuse, .....	1867	1908
Weaver, Ervin, North Manchester, Manchester, .....	1888	1908
Weaver, Ira, Middlebury, Middlebury, .....	1884	
Weaver, John E., Goshen, Rock Run, .....	1857	1903
Weaver, T. G., Wakarusa, Wakarusa, .....	1890	1916
Weimer, Elsworth, Converse, Somerset, .....	1878	1906
Wenger, R. C., North Manchester, Manchester, .....	1887	
Werking, Oscar, Hagerstown, Nettle Creek, .....	1878	1913
Whitmer, Daniel, South Bend, North Liberty, .....	1842	1861
Whitmer, Merrill, South Bend, North Liberty, .....	1873	1892
Wike, Henry, Huntington, Salimonia, .....	1853	1876
Wike, Isaac, Huntington, Huntington, .....	1860	1889
Wine, G. L., North Manchester, Manchester, .....	1886	1906
Winger, Otho, North Manchester, Manchester, .....	1877	1897
Winger, Roger, Marion, Cart Creek, .....	1895	1913
Winklebleck, Levi, Hartford City, Hartford City, .....	1863	1886
Wood, Charles, Summitville, Summitville		
Wortinger, Albert, Goshen		
Wray, Benjamin, Flora, Bachelors Run, .....	1852	1876

Wright, A. L., North Manchester, Manchester, .....	1852	1887
Wright, C. A., North Manchester, Manchester, .....	1884	1907
Wright, J. H., North Manchester, Manchester, .....	1850	1875
Wysong, Daniel, Nappanee, Nappanee, .....	1842	1873
Wysong, Henry, Nappanee, Turkey Creek, .....	1853	1898
Yaney, I. F., Decatur, Pleasant Dale, .....	1857	1890
Yoder, Carl B., Howe, English Prairie, .....	1874	1914
Yontz, Andrew, Topeka, Topeka, .....	1864	1905
Young, S. L., North Manchester, West Manchester, .....	1898	1910

### OUR OLDEST MINISTERS IN 1916

Oldest in Years		Oldest in the Service	
Abram Rinehart, .....	93	Daniel Whitmer, .....	55
Gabriel Karn, .....	91	Abram Rinehart, .....	52
John Eikenberry, .....	91	J. H. Elson, .....	51
Isaiah Howard, .....	85	Leonard Hyre, .....	51
J. H. Elson, .....	83	Isaiah Howard, .....	49
Daniel Bock, .....	82	Wm. Harshbarger, .....	49
Frederick Fessler, .....	81	Daniel Shideler, .....	49
Leonard Hyre, .....	80	I. L. Berkey, .....	48
Noah Fisher, .....	78	John P. Ulrey, .....	48
William Harshbarger, .....	77	Daniel Bock, .....	47
Emanuel Leckrone, .....	77	Noah Fisher, .....	46
W. R. Deeter, .....	76	W. R. Deeter, .....	45

### TEN LARGEST CONGREGATIONS

From Missionary Visitor, August, 1916

Manchester, ..	530	Elder J. H. Wright; Pastor, G. L. Wine.
West Goshen, ..	366	Elder Calvin Huber.
Nettle Creek, ..	320	Elder L. W. Teeter.
Mexico, .....	265	Elder Frank Fisher.
Nappanee, ....	260	Elder Daniel Wysong; Pastor, John Appleman.
Flora, .....	250	Elder I. C. Snively.
Goshen City, ..	247	Elder Frank Kreider; Pastor, J. W. Kitson.
Pine Creek, ...	227	Elder Lafayette Steele.
Union Center, ..	217	Elder D. H. Anglemyer.
Salimony, ....	205	Elder D. W. Paul; Pastor, J. W. Norris.



# Index and Outline

## Annual Meetings in Indiana

	Page		Page
In Carroll County, 1848, . . . .	205	At North Manchester, 1888, . .	220
In Elkhart County, 1852, . . . .	207	At Muncie, 1893, . . . . .	222
At Flora, 1858, . . . . .	208	At North Manchester, 1900, . .	223
At Hagerstown, 1864, . . . . .	209	At Winona Lake, 1910, . . . .	225
At Rock Run, 1868, . . . . .	212	At Winona Lake, 1913, . . . .	228
At North Manchester, 1878, . .	213	At Winona Lake, 1916, . . . .	230
At Arnolds Grove, 1882, . . . .	216		

## Biographies and Sketches

Albaugh, H. P., . . . . .	273	Bowman, Abraham, . . . . .	316
Amick, Joseph, . . . . .	306	Bowman, A. D., . . . . .	460
Anglemyer, David, . . . . .	308	Bowman, Benjamin, . . . . .	315
Anglemyer, Frank, . . . . .	308	Bowman, David, . . . . .	316
Anglemyer, Jesse, . . . . .	459	Bowman, Daniel, . . . . .	315
Anglemyer, John, . . . . .	308	Bowman, D. W., . . . . .	316
Appleman, Adam, . . . . .	303	Bowman, Emma, . . . . .	317
Appleman, Jacob, . . . . .	305	Bowman, Jacob, . . . . .	315
Appleman, John, . . . . .	305	Bowman, John, . . . . .	315
Barnhart, Eldon, . . . . .	289	Brallier, Chester, . . . . .	318
Barnhart, Jeremiah, . . . . .	124	Brallier, H. H., . . . . .	318
Barnhart, W. W., . . . . .	88	Branson, Hiram, . . . . .	318
Beachly, H. J., . . . . .	284	Branson, Isaac, . . . . .	319
Bechtelheimer, David, . . . . .	308	Bright, J. C., . . . . .	282
Betchelheimer, Samuel, . . . .	308	Bridge, Albert, . . . . .	99
Beery, P. H., . . . . .	459	Brubaker, Ella M., . . . . .	238
Berkey, I. L., . . . . .	312	Brubaker, E. S., . . . . .	157
Berkey, Jacob, . . . . .	310	Brubaker, J. F., . . . . .	282
Billheimer, Isaac, . . . . .	58	Brubaker, O. G., . . . . .	242
Bixler, E. C., . . . . .	275	Burger, S. J., . . . . .	57
Blessing, S. A., . . . . .	459	Burkett, Samuel, . . . . .	280
Blough, C. G., . . . . .	291	Burkett, Simon, . . . . .	280
Blough, S. S., . . . . .	290	Burns, I. S., . . . . .	150
Bock, Daniel, . . . . .	313	Butterbaugh, T. D., . . . . .	319
Bock, Samuel, . . . . .	313	Byerly, Daniel, . . . . .	320
Book, I. B., . . . . .	285	Byerly, Jesse, . . . . .	321
Bookwalter, Levi A., . . . . .	280	Campbell, D. C., . . . . .	321
Borough, S. F., . . . . .	287	Caylor, Abraham, . . . . .	325
Bowers, A. J., . . . . .	314	Caylor, David, . . . . .	323
Bowers, Martin, . . . . .	314	Caylor, Elias, . . . . .	322

Caylor, John, .....	322	Fisher, Peter, .....	336
Caylor, John H., .....	324	Fitzwater, P. B., .....	288
Cook, W. G., .....	460	Flory, Michael, .....	461
Coppock, Jacob, .....	281	Forney, Hiram, .....	338
Cottrell, Dr. A. R., .....	241	Foster, O. D., .....	287
Cottrell, D. Owen, .....	285	Frame, Sebastian, .....	55
Cripe, Chas., .....	460	Frantz, Nicholas, .....	85
Cripe, Daniel, .....	325	Funderburg, Daniel, .....	90
Cripe, George W., .....	327	Funderburg, Jacob, .....	85
Cripe, Jacob, .....	154	Garber, D. B., .....	339
Cripe, Jacob, .....	325	Garber, Henry, .....	119
Cripe, Jonathan, .....	326	Gairrett, Marguerite Bixler, ..	340
Cripe, Winnie, .....	240	Garver, Emma, .....	286
Crouch, E. M., .....	275	George, T. E., .....	143
Crosswhite, A. G., .....	460	Goshorn, B. F., .....	342
Crumrine, Jacob, .....	327	Goshorn, G. V., .....	342
Crumrine, John, .....	327	Goshorn, E. N., .....	342
Crumrine, Noah, .....	328	Goshorn, Robert, .....	342
Culler, D. D., .....	79	Greenhalgh, Jonathan, .....	136
Culler, G. F., .....	283	Greyer, Saylor, .....	461
Culp, A. C., .....	98	Gump, Jesse, .....	345
Cunningham, J. L., .....	281	Gump, Jeremiah, .....	343
Deeter, Manly, .....	330	Gump, Jacob, .....	345
Deeter, W. R., .....	328	Hamilton, Hiel, .....	345
Delauter, Ora, .....	460	Hardman, David, .....	347
Dickey, John, .....	158	Hardman, D. R., .....	348
Dickey, John P., .....	460	Harshbarger, W. R., .....	348
Dilling, David, .....	331	Harter, Joseph, .....	83
Dilling, L. S., .....	104	Hatcher, William, .....	349
Dilling, Roy, .....	460	Heestand, E. L., .....	350
Dunbar, E. P., .....	314	Heeter, G. B., .....	351
Dunbar, L. M., .....	314	Heeter, N. B., .....	160
Early, S. P., .....	284	Hendricks, Frank, .....	153
Ebey, Adam, .....	235	Hess, William, .....	385
Ebey, Alice K., .....	235	Hillery, Lemuel, .....	351
Eby, L. H., .....	278	Himes, Mary, .....	353
Eikenberry, Isaac, .....	31	Hippensteel, H. S., .....	294
Eiler, Calvin, .....	333	Hodgden, Dorsey, .....	355
Eiler, Samuel, .....	333	Hoff, E. B., .....	280
Elson, J. H., .....	161	Hoke, Levi, .....	63
Eyman, Peter, .....	457	Hollinger, David, .....	278
Felthouse, J. V., .....	461	Hollinger, R. C., .....	279
Fike, J. H., .....	95	Holsinger, L. T., .....	277, 355
Fisher, Frank, .....	333	Hoover, D. E., .....	46
Fisher, Irvin, .....	338	Hoover, D. F., .....	358
Fisher, Isaac, .....	338	Hoover, George, .....	357
Fisher, Jacob, .....	338	Hoover, W. I. T., .....	287
Fisher, Noah, .....	338	Horst, M. C., .....	461

Houk, Peter, .....	67	Miller, John, .....	383
Howard, I. J., .....	358	Miller, John H., .....	385
Huber, Calvin, .....	359	Miller, John R., .....	384
Huff, Sophia, .....	359	Miller, Levi, .....	386
Huffman, Grandma, .....	362	Miller, Martin, .....	387
Ikenberry, C. S., .....	284	Miller, R. H., Sr., .....	388
Ikenberry, L. D., .....	273	Miller, R. H., Jr., .....	462
Kaylor, Rosa, .....	240	Miller, S. J., .....	462
Keever, J. C., .....	295	Miller, William, .....	387
Keim, H. H., .....	461	Mishler, George, .....	395
Kintner, Edward, .....	292	Mishler, John D., .....	394
Kitson, J. W., .....	363	Moherman, T. S., .....	284
Knepper, G. B., .....	279	Mohler, Paul, .....	462
Knisley, John, .....	363	Morris, Chas., .....	462
Kreider, David, .....	147	Moss, Aaron, .....	377
Kreider, Frank, .....	364	Moss, Abraham, .....	396
Kreider, Ira, .....	107	Moss, William, .....	395
Kreider, L. U., .....	147	Mow, A. I., .....	397
Kreighbaum, Hiram, .....	365	Murray, J. C., .....	397
Kurtz, Paul, .....	367	Murray, Samuel, .....	399
Kurtz, L. P., .....	368	Neff, A. L., .....	401
Landis, D. F., .....	462	Neff, Benjamin, .....	402
Lawshe, Isaac, .....	368	Neff, David, .....	403
Leatherman, John, .....	369	Neff, Daniel, .....	405
Leckrone, Charles, .....	291	Neff, Henry, .....	404
Leckrone, Samuel, .....	370	Neff, Henry, Jr., .....	405
Leedy, John, .....	372	Neff, Henry J., .....	404
Leedy, Joseph, .....	370	Neff, James M., .....	402
Light, J. B., .....	280	Neff, W. B., .....	462
Lilly, H. J., .....	462	Neher, Bertha M., .....	405
Loehr, F. P., .....	372	Neher, Catherine, .....	33
Long, Peter, .....	373	Neher, Daniel, .....	406
Metzger, John, .....	373	Neher, Levi, .....	405
Metzger, John W., .....	375	Neher, Oscar, .....	463
Metzger, Minerva, .....	239	Neher, Samuel, .....	407
Metzler, Christian, .....	377	Neher, S. S., .....	463
Metzler, David, .....	375	Norcross, David, .....	463
Metzler, John, .....	376	Norris, E. O., .....	36
Miller, Abram, .....	380	Norris, J. W., .....	407
Miller, Aaron, .....	381	Oberlin, Chas., .....	80
Miller, Alexander, .....	384	Parker, I. D., .....	408
Miller, David, .....	381	Patton, George, .....	458, 459
Miller, David Y., .....	384	Paul, D. W., .....	81
Miller, Emma, .....	377	Pfeiffer, Margaret, .....	287
Miller, Isaac, .....	462	Perry, W. C., .....	283
Miller, Jacob, Sr., .....	378	Peters, Amos, .....	463
Miller, Jacob, Jr., .....	382	Powell, Josephine, .....	238
Miller, Jacob A., .....	387	Puterbaugh, A. H., .....	411

Puterbaugh, George, .....	411	Stinebaugh, J. G., .....	429
Rarick, Carl, .....	415	Stoner, D. L., .....	432
Rarick, Jacob, .....	413	Stoner, Mary C., .....	431
Rarick, John, .....	415	Stoner, Salome, .....	430
Rarick, Ralph, .....	415	Stoner, Samuel, .....	430
Rensberger, M. N., .....	279	Strausbaugh, G. S., .....	283
Replogle, O. L., .....	295	Strausburg, John, .....	448
Richards, D. R., .....	415	Stuckman, Peter, .....	151
Rife, Jacob, .....	416	Studebaker, Geo. L., .....	432
Rife, Joseph, .....	140	Studebaker, Mrs. Geo. L., .....	289
Rife, O. C., .....	140	Studebaker, Geo. W., .....	433
Rinehart, Abram, .....	418	Studebaker, H. A., .....	287
Roose, Eli, .....	419	Studebaker, Jacob, .....	436
Roose, Hiram, .....	418	Studebaker, John S., .....	434
Root, J. W., .....	58	Studebaker, John U., .....	433
Ross, Amos, .....	23	Studebaker, M. E., .....	289
Rothenberg, Geo., .....	419	Sturgis, D. B., .....	142
Royer, G. B., .....	463	Stutsman, D. B., .....	436
Royer, J. G., .....	420	Stutsman, C. N., .....	464
Rupel, A. M., .....	421	Stutsman, Sadie, .....	288
Rupel, David, .....	421	Swihart, David, .....	437
Sala, George, .....	119	Swihart, George, .....	437
Sala, Joseph, .....	42	Swihart, George E., .....	438
Sandifur, M. L., .....	288	Swihart, Jonathan, .....	437
Sanger, S. F., .....	280	Swihart, Walter, .....	438
Schwalm, Harvey, .....	422	Syler, Ella, .....	285
Schwalm, H. M., .....	422	Teeter, L. W., .....	439
Schwalm, V. F., .....	292	Thomas, D. D., .....	281
Sherrick, M. M., .....	284	Tinkel, Jacob, .....	441
Shideler, M. N., .....	464	Tinkel, William, .....	342
Shively, Daniel, .....	422	Toney, W. S., .....	442
Shively, D. P., .....	423	Tracy, James, .....	444
Shively, E. E., .....	426	Ulery, J. Edson, .....	279
Shively, Jacob, .....	425	Ulery, A. B., .....	283
Shock, D. W., .....	464	Ulery, Gabriel, .....	51
Shock, Laura, .....	243	Ulery, S. S., .....	445
Shoemaker, David, .....	426	Urey, John, .....	47
Shoemaker, G. L., .....	277	Wagoner, G. F., .....	27
Smeltzer, Elias, .....	28	Warren, I. E., .....	35
Snell, Daniel, .....	427	Warstler, C. W., .....	47
Snell, Jacob, .....	427	Warstler, J. H., .....	446
Snell, Levi, .....	428	Weaver, J. A., .....	99
Snider, G. A., .....	261	Wenger, Christian, .....	447
Sommer, Jacob, .....	78	Whiteneck, John, .....	447
Sowers, D. E., .....	464	Whitmer, Abraham, .....	448
Speicher, J. B., .....	279	Whitmer, Daniel, .....	449
Spitzer, J. F., .....	166	Whitmer, Merrill, .....	449
Steele, Lafayette, .....	428	Wike, Isaac, .....	69

Willkie, Julia, .....	289	Wright, J. H., .....	450
Wine, G. L., .....	450	Wrightsmen, P. R., .....	142
Winger, Otho, .....	275	Wysong, Daniel, .....	452
Winger, Mrs. Otho, .....	286	Wysong, Henry, .....	453
Winklebleck, Levi, .....	64	Younce, Samuel, .....	464
Witter, E. C., .....	279	Young, A. C., .....	453
Workman, Orpha, .....	294	Young, E. S., .....	272
Wright, A. L., .....	452	Young, S. S., .....	277
Wright, C. A., .....	295	Zollers, George D., .....	454

### Congregations

Anderson, .....	25	Hartford City, .....	64
Andrews, .....	26	Hickory Grove, .....	64
Arcadia, .....	27	Hillisburg, .....	65
Bachelor Run, .....	28	Howard, .....	65
Baugo, .....	33	Huntington, .....	67
Beaver Creek, .....	34	Huntington City, .....	68
Beaverdam, .....	35	Indianapolis, .....	69
Beech Grove, .....	35	Kewanna, .....	70
Bethany, S. Ind., .....	75	Killbuck, .....	70
Bethany or Solomon's Creek, .....	36	Kokomo, .....	71
Blissville, .....	40	Ladoga, .....	72
Blue River, .....	40	Landessville, .....	76
Bremen, .....	42	Laporte, .....	77
Buck Creek, .....	43	Lick Creek, .....	77
Burnetts Creek, .....	43	Little Walnut, .....	75
Bush Creek, .....	97	Logansport, .....	79
Camp Creek, .....	44	Loon Creek, .....	80
Cart Creek, .....	45	Lower Deer Creek, .....	81
Cedar Creek, .....	45	Lower Fall Creek, .....	82
Cedar Lake, .....	47	Manchester, .....	83
Clear Creek, .....	48	Maple Grove, .....	89
Columbia City, .....	48	Markle, .....	90
Eel River, .....	50	Mexico, .....	91
Elkhart or W. Goshen, .....	52	Middlebury, .....	95
Elkhart City, .....	54	Mississinewa, .....	95
Elkhart Valley, .....	55	Monticello, .....	98
English Prairie, .....	56	Mount Pleasant, .....	75
Fairview, .....	57	Muncie, .....	99
Flora, .....	32	Nappanee, .....	100
Fort Wayne, .....	58	Nettle Creek, .....	101
Fountain, .....	59	New Hope, .....	104
Four Mile, .....	59	New Salem, .....	40
Goshen, .....	62	North Liberty, .....	105
Greentown now Plevna, .....	63	Oak Grove, .....	105
Harrison County, .....	63	Ogans Creek, .....	106

Osceola, .....	34	St. Joseph Valley, .....	145
Peru, .....	107	Stony Creek, .....	146
Pine Creek, .....	108	Sugar Creek, .....	146
Pipe Creek, .....	111	Summitville, .....	148
Pleasant Dale, .....	113	Syracuse, .....	149
Pleasant Hill, .....	114	Tippecanoe, .....	149
Pleasant Valley, .....	115	Topeka, .....	150
Pleasant View, .....	147	Turkey Creek, .....	150
Pleasant View Chapel, .....	40	Union, .....	152
Plunge Creek Chapel, .....	118	Union Center, .....	153
Portage, .....	116	Upper Deer Creek, .....	154
Portland, .....	118	Upper Fall Creek, .....	155
Prairie Creek, .....	119	Wabash, .....	156
Pyrmont, .....	121	Wabash City, .....	157
Roann, .....	125	Walnut, .....	157
Rock Run, .....	127	Walnut Level, .....	159
Rossville, .....	129	Washington, .....	159
Salem, .....	132	Wawaka, .....	161
Salimony, .....	132	West Eel River, .....	162
Sampson Hill, .....	136	West Manchester, .....	162
Santa Fe, .....	136	West Marion, .....	163
Shipshewana, .....	137	White, .....	164
Somerset, .....	138	Windfall, .....	166
First South Bend, .....	140	Yellow Creek, .....	166
Second South Bend, .....	143	Yellow River, .....	168
Spring Creek, .....	143		

### Districts

Early Meetings, .....	169, 170	Failure, .....	261
Division into districts, .....	171	Manchester College, .....	263
Middle Indiana, .....	190	Initial Effort, .....	262
Map of Middle Indiana, .....	196	Location, .....	263
Northern Indiana, .....	181	United Brethren School, .....	263
Map of Northern Indiana, .....	186	Dedication, .....	263
Southern Indiana, .....	172	First Faculty, .....	265
Map of Southern Indiana, .....	176	Progress of School, .....	266
Early Churches, .....	15	Paying the Debt, .....	268
Early Ministerial Experiences		District Ownership, .....	269
.....	20, 23	New Building, .....	270
Early Settlers, .....	19	Presidents, .....	272
Education, .....	253	Trustees, .....	277
Antioch Meeting, .....	253	Teachers, .....	283
Salem College, .....	255	Students, .....	295
Origin, .....	255	Twenty years of growth, .....	303
Dedication, .....	259	The Outlook, .....	304
Progress, .....	261		

**Homes for Old Folks and Orphans**

Middle Indiana, .....	194	Southern Indiana, .....	179
-----------------------	-----	-------------------------	-----

**Ministers**

Who have worked here, ..	469	Middle Indiana, .....	201
Present ministers, .....	465	Northern Indiana, .....	189
Oldest ministers, .....	472	Southern Indiana, .....	180
Ministerial meetings,			

**Missions**

Pioneer work, .....	233	Northern Indiana, .....	249
Pioneer missionaries, .....	233	Southern Indiana, .....	250
Missionary Reading Circle, 234		Missions by the Districts	
Missionaries, .....	235	Middle Indiana, .....	193
Volunteer Mission Band, ..	245	Northern Indiana, .....	184
Missions by the churches		Southern Indiana, .....	175
Middle Indiana, .....	248		

**Sunday-Schools**

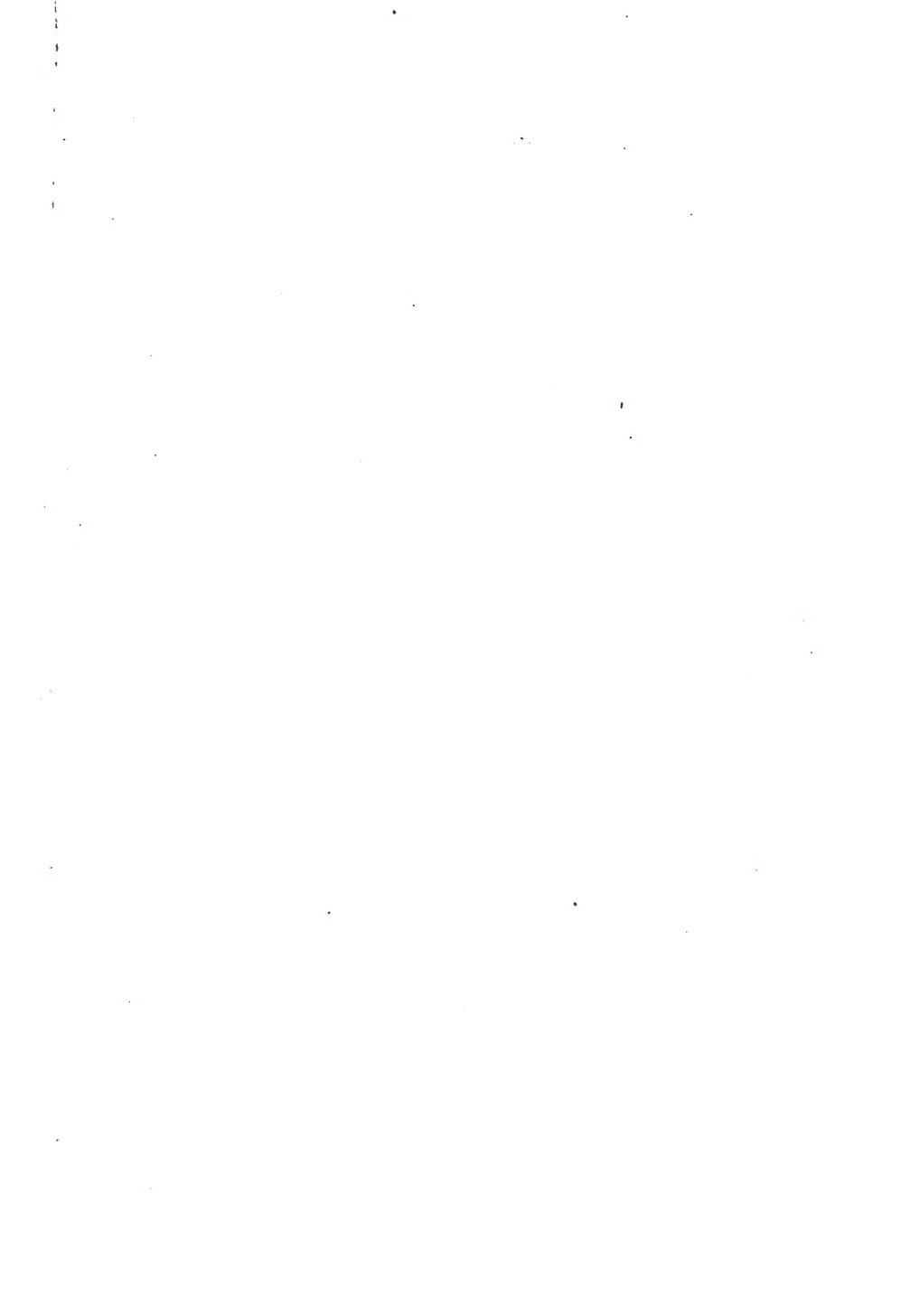
Middle Indiana, .....	199	Southern Indiana, .....	180
Northern Indiana, .....	184		

**Miscellaneous**

New Dunkers, .....	457	Progressive Brethren, Origin, 217
--------------------	-----	-----------------------------------











3 0000 007 262 086

BX7817

.I 6 W7

L. REMOVE  
SLIP FROM POCKET

